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Bringing Native & Metis People Closer Together

August, 1987

ALBERTA Native News

Stardusters Exhibit Features Four Native Artists

by John Copley

Four native artists are featured in a special exhibition touring across Canada this year, and making its only stop in Alberta at the Southern Alberta Art Gallery in Lethbridge July 11 to August 9.

Two of the featured artists are Albertans Jane Ash Poitras of Edmonton and Joane Cardinal-Schubert of Calgary. Edward Poitras of Regina and Pierre Sioui of Quebec are also featured.

The touring show is sponsored by the Thunder Bay Art Gallery, with the support of the Department of Indian Affairs, the Department of Communications, the Canada Council and the Ontario Ministry of Citizenship and Culture, as well as Great Lakes Forest Products Ltd., the Canadian Imperial Bank of Commerce, the Royal Bank of Canada and Air Canada.

In her message in the catalogue for the show, Communications Minister Flora MacDonald notes that the four artists were chosen from more than 200, "who have received traditional academic training, and whose work displays a contemporary vision... the works have a quality, beauty and widespread appeal that will enchant viewers."

Noted the show's curator, Garry Mainprize of Ottawa, the artists "address questions of human existence with sincerity and artistic ingenuity. Their work is articulate, symbolically rich, and spiritually relevant to the times we live in. Each has developed a unique vocabulary inspired by an understanding of the cultural significance of their heritage."

"But they are not Indian artists, nor are they representatives of any new school of Indian art. The intent of 'Stardusters' is to give recognition to those innovative, contemporary artists of Native ancestry who, for one reason or another, have not received the attention their art deserves."

Mainprize says that, notwithstanding different ancestral and contemporary backgrounds, "many of the philosophical links they have independently developed between the two are remarkably similar. Acculturation is not viewed as a negative force; rather, it is a natural universal and continuous process. Human existence is not separated from the rest of the natural



JANE ASH POITRAS
*Churches Came to Replace Our
Medicine Lodges, 1986*
Oil on canvas
121 92 x 137 16

order — the living and the dead, the physical and the spiritual, the natural and the supernatural are one.

Curator Norman Zepp has described Edward Poitras as "...a conceptual artist (whose) attitude to art making is in part a Dadaist sensibility through his bringing together of found and disparate objects in unusual circumstances."

Zepp's assessment is endorsed by Mainprize, who says Poitras' work in most instances "depends on the dramatic impact of the unexpected, on the unorthodox association of contradictory materials, and on the intrigue of his subject matter."

"Moreover, his art is about magic, spiritual enlightenment, personal experiences and visions, the survival of the individual and the endurance of cultural values. One senses the artist at play, but it is a serious play involving a constant process of re-evaluation, an incorporation of past with present, and a continuous eye on the future."

As Zepp says, "the artist may be romanticizing, but this nevertheless results in powerful and poignant statements."

The iconography of Pierre Sioui's recent serigraphs stem from his anthropological studies of the "Feast of the Dead," the most revered burial ceremony of the Hurons in pre-contact days.

"Fundamentally opposed to Christian doctrine," Mainprize writes of Sioui, "the underlying beliefs and values of the Feast have special relevance... especially at a time when the pressures of urban society have numbed our intuitive ability to respond to the abstract symbolism of rituals."

"However, although such Amer-Indian cultural references are the basis of his prints, their incorporation is for practical reasons alone. They are simply a means to elaborate upon a personally unique and thought-provoking philosophy. Through the transposition of fragmented ritual images into a contemporary context, Sioui creates new, cathartic revelations of the deceptive nature of perception itself."

"As the title of the exhibition implies, their art is concerned with a world which is much larger than the mere physical, but which gives clarity to those seemingly unreachable and veiled dimensions where cosmic magic and self-discovery reside."

Of Jane Ash Poitras, Mainprize says she has "an almost mystic sense of her Cree heritage and a desire to fully participate within the mainstream of contemporary Canadian art, (which) are essential starting points for personal expression."

"Although her basic artistic vocabulary has remained consistent, this latest series of landscapes represents the culmination of a severe editing process, one intended to '...maximize the expressive potential of color and simplified form.' Compared to her earlier colored etchings, the overall texture and composition of these much larger oil paintings have been reduced to their bare essentials. They are, consequently, a stronger testament to Poitras' belief that '...independent artistic inquiry is possible without sacrificing one's cultural integrity.'"

Joane Cardinal-Schubert's dual ancestral heritage has been described by curator Deborah Godin as "...history which any Canadian of European descent could understand and share." Despite being raised in a predominantly white urban community (Red Deer),



EDWARD POITRAS
Wrapped in Thunder, 1986
Buffalo skull, marble, rubber, polyester resin, electrical components, audio tape, magnet
65 4 x 50 8 x 99 cm



PIERRE SOULI (Top)

Genocide I, 1986
Serigraph
77.5 x 112 cm

JOANE CARDINAL-SCHUBERT (Bottom)

Birthing I, 1986
Oil and acrylic on canvas
106.68 x 152.4 cm

Mainprize says, she developed a strong interest in her Native roots, and especially in her maternal great-grandmother, who was a Peigan holy woman and convener of the Sundance. "However," Mainprize writes, "Joane's lack of direct experience of traditional Native life required that she first research Indian culture before incorporating its iconography into her work. ...the more I learned about being in a culture, the more I saw the light of things I was taught, the avoidances and responses I have to certain issues. (At this point) I use Indian history as subject matter, but more importantly, as a personal expression of a contemporary artist — no different than any contemporary artist who seeks the essence which transcends any culture or historical period." Reinvested with layers of new meaning, Cardinal-Schubert uses this symbolic vocabulary to bring Indian spiritual values and political issues together to make a contemporary artistic statement.

As Sioui says, "while the modified representation of beings and objects in my work may underline the progressive disappearance of the value of Huron culture and the difficulty of keeping that heritage alive in today's society..."

The Stardusters exhibition has already been seen at the Thunder Bay Art Gallery, the Norman Mackenzie Art Gallery in Regina and the Burnaby Art Gallery in Ottawa (August 23 to September 20); the Musée du Bas-Saint-Laurent at Rivière-du-Loup, Quebec (October 1 to November 15), and Galerie d'art du Centre culturel de l'Université de Sherbrooke, Sherbrooke, Quebec (November 22 to December 22).



ALBERTA Native News

Bringing Native & Metis People Closer Together

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May the great spirit guide you all

A Personality Profile

by John Copley

BOYE LADD

... A participant in over 5,000 powwow's

Politician, statesman, philosopher, idealist, soldier, showman, dancer, educator of youth, or, in a name, Boye Ladd.

Ladd, 39, an American Indian, born in Zuni, New Mexico says his people, the Winnebago tribe, are known for their showmanship and extraverted personalities.

"We love being the center of attention when it comes to music, dancing and story-telling," says Ladd.

Attributing his early interest in entertainment and dance to the influence of his mother and grandparents, Ladd remembers his early years.

The young Ladd danced at local powwows and band celebrations by the age of four. By the time he was eight, Ladd was a professional entertainer.

"I was on stage performing bird calls when I

was eight," he reflects, as he reminisces about his lessons from renowned animal imitator and New Mexico chief Evergreen Tree.

"He was my first entertainment teacher," Ladd recalls, "and my professional career, as it was to become, was launched on his stage in 1956."

severe setback in 1971 but he came back even stronger and more dedicated, determined to educate, inform and relate to the Indian youth of North America.

The setback came in Vietnam where Ladd, a volunteer, was serving with the 75th Airborne Ranger Division, better

ing him from the waist down.

"It was here that I really learned about the power of prayer," he said. "I prayed fervently while laying in the convalescent hospital. I promised that should I walk again, I would dedicate my life to dance."

Within three weeks Ladd's prayers were answered. He is still fulfilling his promise.

Always religious with strong beliefs in Indian culture and tradition, Ladd says this experience was a major motivator in later years.

"The spirituality of dance is very important," he says.

"To me, the powwow arena is sacred. It helps me to keep my strength, my youthfulness, my energy. It helps in my fellowship with others and enables me to better understand the plights of others. It helps me to better understand the plights of others. It helps me in my daily relationships with people and with nature. It has given me self-confidence and helped me to maintain a positive in-

sight into life."

But, most importantly, spirituality has taught Ladd the "strength of nature and how to respect it. It has taught me to live in harmony, honesty and friendship with nature, with man and with the environment."

The Vietnam War: the sacred teachings of the medicine lodge. How does one handle such extreme contrasts in life?

"The Winnebago people are warriors by nature," says Ladd.

Saying that while they are in actuality a peaceful nation, "Winnebago are a very patriotic group who believe in defending their country, their land, and their country. It is a known fact that better than 90% of them enlist (especially in wartime) in the services and serve their country," Ladd remarks.

Among his people there are two lodges — the Medicine Bundle and the War Bundle Society.

"On one hand we must protect ourselves against the aggressive will of others, and yet we must also

be taught goodness, patience, understanding and tolerance."

Politics is yet another arena for Ladd.

Working for Indian Affairs for the state of Wisconsin from 1974 through 1979 was an experience in bureaucracy that Ladd says "turned out to be frustrating, maddening and difficult, yet rewarding."

Though proud of the many policies regarding Indian people which became legislation, Ladd ended up "overwhelmed and disgusted" with their lasting effects. New reform and social programs pleased Ladd, but when the roots of these programs had taken hold, he was saddened by the remarks made by his Elders and leaders.

"I was sickened," he recalls, "when I heard the most powerful religious and tribal leaders speak of complacency with the new system. I was hurt and bewildered when our most respected chiefs suggested that we could now 'sit back and capital-

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LADD...cont'd

ize on the social and welfare programs that had been introduced."

Ladd says he did not fight for native rights to see them abused by those same people. He intended the new programs to help those who really needed it.

It was at this time (1979) that Ladd looked into the mirror and began to wonder.

his job with Wisconsin Department of Natural Resources.

Dance took over. Dance that was designed to provide not only entertainment but also to send a message to the people. The message was peace, understanding, caring and sharing and harmony. He added other dance segments to his repertoire and before long his presence was sought by everyone.

Ladd speaks of Wilbur Blackdeer, a Winnebago Elder of distinction (and Ladd's uncle). He thinks of the strong traditional ties with Bill Blackdeer and his wife Lyla in Blackriver, Wisconsin.

Ladd recalls his travels and relishes his adventures with renowned American Indian musicians and entertainers Paul Ortega and Floyd Westernman.

He speaks of his past

honest effort, and a belief in what you are doing.

"Seek nature, for nature is the key to everything. My message would have to be to respect nature and the environment because if not, there will be no tomorrow for the young people. Respect nature as it is and leave its sacredness alone."

Ladd has recently teamed up with Canadian Native performer Winston Wuttunee.

Ladd feels he and Wuttunee make a well-matched pair.

"The contemporary style of Winston mixed with my traditional theme has established a well-rounded show that gives the audience two different perspectives of dance and entertainment."

Education is part and parcel of the two hour show put on by the duo and Ladd says "we will travel to any Native community that we are able to get to, if requested. We will also perform for non-Native groups and organizations that wish to learn more about Indian tradition and customs."

Schools, universities, colleges, conferences and special performances have all been venues for Wuttunee and Ladd.

"We try to identify with younger people,"

Ladd says, "whenever and wherever we can. We often speak to the kids about the dangers of drugs and alcohol and the importance of honesty with oneself and feeling self-worth."

Ladd finds that he must separate his busy schedule in order to meet the demands.

"My life is divided into two seasons," he says. "From May through

October is the powwow circuit, and November through April is our time to put our show out to the communities."

The powwow circuit (he has attended over 5,000) might find Ladd in California, Oklahoma, Ontario or Alberta at any given time.

Ladd is currently in Alberta participating in the summer powwow program.

I was hurt and bewildered when our most respected chiefs suggested that we could now sit back and capitalize on the social and welfare programs that had been introduced.

"Am I," he asked himself, "doing the right thing for our people? Perhaps the old way of self-sufficiency and self-independence was better."

He worried that traditions "are lost and a culture decimated just because it was now more convenient to live on relief than it was to retain personal pride."

His answer came quickly. He promptly quit

Boye Ladd today is the same Boye Ladd of yesterday. He still dances and is still very busy. His youthful appearance and attitude molded with years of thought and deliberation have helped him attain refinement in both dance and in spirit.

Many friends have been made along his winding road. Many have shared his accomplishments.

but says the key to his future lies with today's youth. He tells kids to "be respectful of your Elders and remember—the last thing you should use is your mouth."

"You don't, as many people say, 'talk' to your Elders: instead you listen to your Elders. Speak only to ask questions so that you can know more."

"Treat your brothers and sisters with love and friendliness and develop a pride in yourself."

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June 8, 1987

Champion Forest Products (Alberta) Ltd. has recently announced that its fully bleached market kraft pulp mill, located in Hinton, Alberta, will undertake a modernization and expansion project which will double the capacity of the mill.

Prior to commencement of construction, the company will undertake an Environmental Impact Assessment which will assess the impact of this project upon Hinton and the environment, with special emphasis on Athabasca River quality and its downstream uses. This study will follow guidelines developed by Alberta Environment.

In the coming weeks Champion personnel will be meeting with representatives of the Town of Hinton and downstream communities on the Athabasca River to explain the project in more detail and to address any questions about the project.

As an alternate to these meetings, any questions may be addressed direct to Champion at Hinton at

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Larry Bowersock - Human Resource Department

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BOX 437 - GLEICHEN

Fort Norman Woman to Teach Slavey at University of Alberta

by John Copley

A \$10,000 scholarship to teach Slavey at the School of Native Studies at the University of Alberta has been awarded to Sarah Cleary of Fort Norman.

Cleary's selection as the first recipient of the Northern Dene Language Scholarship was announced recently by the Boreal Institute and the School of Native Studies.

In addition to teaching Slavey to non-Native students from a variety of studies and backgrounds who intend eventually to work in the north, Cleary will herself be enrolled at the university as a mature student, pursuing an interest she has always had in education and language.

Born and raised in Fort Franklin, Cleary has travelled, fished and hunted throughout the Great Bear Lake region.

She spent a year in Edmonton in 1974 obtaining a Nurse's Aid Certificate, but realized she was more interested in social and community development work. She returned to the north, to Yellowknife, where she became community development coordinator for the Dene Nation, staying there three years.

In 1982, Cleary began working in the kindergarten at the Chief Albert Wright School in Fort Norman as classroom assistant.

Because of her interest in language, she attended a six-week language course at the University of New Mexico in Albuquerque, then returned to the north where, in 1984, the Dene Nation offered her a job as community development regional coordinator. In 1985, Cleary coordinated and organized most of the behind-the-scenes details for the Fort Franklin Dene Assembly.

Last November she became owner and manager of Sarah's Products and Crafts in Fort Norman. Since then she has returned to the Chief Albert Wright School there, too, to teach night classes in Slavey for anyone interested in learning the language. Many adults have attended her classes, including RCMP and bylaw enforcement officers.

"I feel there are not enough qualified Native language instructors on the Territories, especially at a time when the government of the Northwest Territories is expecting to be making the languages official," Cleary says.

"It's an opportunity of a lifetime, and I'm very honored. More native people should go for these kinds of opportunities because the more serious we are about our own education, the more it will one day help us to succeed in running our own affairs."

Social Workers Rapped Over Native Ward's Suicide

by John Copley

Changes being recommended in the native child welfare system in Alberta won't be coming soon enough for Pamela Soosay.

The 16-year-old ward of the provincial government hanged herself last August.

And Alberta Social Services' treatment of the teen has brought strong criticism from the provincial court judge conducting the fatality inquiry into her death.

He blamed Social Services' caseworkers for allowing Soosay to live a "nomadic lifestyle" that endangered her health.

Judge Douglas Crowe said department caseworkers should have taken Soosay into secure custody.

Soosay died after a night of heavy drinking on a reserve at Hobbema. She had been a ward of the province since 1975, and at the time of her death was living in her second common law relationship in three years.

"By the month of March, 1983, child welfare authorities appear, in

effect, to have given up in efforts to make (Soosay) reside in a place of residence that was approved by child welfare authorities," Crowe says in his report on the inquiry.

"The deceased, at this time, in the month of March, 1983, was some 13½ years of age."

Caseworker Catherine Rowbotham told the inquiry in April that she had met with Soosay just four times in 12 months, although department policy requires a meeting every month. Rowbotham said Soosay avoided contact with caseworkers assigned to her, and that Soosay's conduct wasn't of a type where a court could or would act to make a secure treatment order.

In his five-page report, Crowe rejected that view.

"I am of the view that as early as age 13 (Soosay's) conduct in leaving homes where she had been placed and in becoming involved in common law relationships was such that her conduct could be said to have presented a danger to herself, one of the criteria for the granting of a

secure treatment order."

He said that if Soosay had been placed in secure custody, she might have become reconciled to live in approved residences and in a more conventional lifestyle for a person of her age.

Admitting that other teens who are beyond the control of their parents live lifestyles similar or even worse than that of Soosay, Crowe added, however, that "those teen-

agers, at least for the most part, are not the subjects of permanent guardianship orders under the provisions of the Child Welfare Act."

The judge recommended that legislation or departmental policy require caseworkers to make application for secure custody when the conduct of provincial wards does not comply with minimum requirements.



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Self-Determination Overcomes Alcohol Problem

...Black Powder Champion saved by his sport

by John Copley

"I didn't want to die, I knew it was only a matter of time — and a short time at that. My interest in black powder shooting actually saved my life. I truly believe that's why I'm still here today."

These are the words of Ken Steinhauer, 1984 Canadian Black Powder Pistol Champion and winner of the 1986 Alberta Black Powder Rifle and Pistol Championship.

"I'd just won the 1984 Canadian National finals in Vancouver when I was approached by a young reporter. He asked me why I was such a good shooter. I told him it was because I'm an alcoholic. He looked at me kind of funny and turned away muttering under his breath.

"Another reporter was standing close by and he turned to me and said, 'I know what you mean. It's because you shoot a lot.' You see, he was an alcoholic, too, and he knew what I knew. When you stop drinking there is a very large void in your life. You must fill it with something.

"I realized the need for an activity if I was to



remain sober. That's how I actually became involved in black powder activities.

"I never became involved with AA or anything like that — not because I don't think it's good — but at the time I thought I'd probably make a fool of myself. Another thing is that I have a hard time

taking things from someone. When you take, you owe — and I felt that I owed myself more and was determined to quit on my own."

He did. About two and one half years and 30,000 rounds (600 boxes) of ammunition later, Ken won the trophies that certify him as a master rifle

and pistol shooter.

Ken refers to himself as a "shoot-a-holic" now because, he says, "I developed a lot of hours to shooting. No matter where the competition is, if I can make it I will."

"This black powder involvement is much more than nostalgia — much more than religion. It is a way of life. Every day there's something in my schedule which involves black powder."

Black powder target shoots provide a unique atmosphere and the camaraderie shared by the participants is reminiscent of days-gone-by; when sharing and caring were a way of life and each member of a group relied on the next.

Black powder followers try to re-enact the past, in that they duplicate the shooting techniques, the clothing, and they involve themselves in the activities of their forefathers.

"It's not real," said Steinhauer. "But it gives you a taste of what our ancestors did and how they lived."

"It is an ideal sport for those with a sense of historical adventure and fun competition. Most black powder shooters dress to match their counterparts of yester-year. British colonists, French fur traders and the rugged mountain man are only a few of those who are portrayed in full regalia worn by black powder buffs at

these meets.

"Some competitions in the States are so serious about originality, rules include proper dress and paraphernalia suited to the era. You start with, say, 100 points at the start of a five-day meet.

"If you do something that isn't kosher, you lose some of those points. For example, a guy lost points because he was wearing a watch, while another was penalized for carting a disposable plastic lighter. The one with the most points left after the five days is the winner."

Competitions in Canada are generally a fun time where participants vie for the tally board to proclaim them the winner.

Challenging events include splitting a bullet by hitting an axe edge dead-on and snuffing the flame from a candle — without damaging the candle.

The second day of the meet is a little more serious, as one's reputation could be at stake.

This shoot is with paper targets and will determine an eventual overall winner. The trophies are then awarded accordingly.

People from all walks of life participate in black powder shooting. And shooting is only part of it. Many make their own rifles and pistols; some from unassembled kits and others from scratch.

"The ability to become involved in a worthwhile project has saved me," said Steinhauer. "Black powder involvement has worked for me and I know it can work for others as well. If not shooting, then you can get involved in something else you like."

"The important thing is to get active and fill the void that is left when you give up drinking."

Ken Steinhauer will once again be a competitor at this year's 1987 Canadian National Black Powder Shooting Championships which will be held in Ontario later this year.



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Metis Urban Housing

...Hard work and modern technology combine for success

by John Copley

"We are not a non-profit organization," says Larry Desmeules, director of Metis Urban Housing Corporation (MUHC) of Edmonton.

"We are a limited company and our shares are held in trust by the Metis Association of Alberta (MAA). Eventually, the mortgages on these properties will be paid and the units will be owned. The long term benefit for our future generations are enormous. They will be able to utilize this economic base and take these properties to build an even stronger foundation.

"The future will see a much more educated and knowledgeable society and our hard work will provide the security necessary for them to achieve their goals."

The organization, which was established in 1984, provides homes for Alberta's Native people. While the corporation is controlled by the MAA, any Native person residing in the province can qualify for MUHC's subsidized family units.

Southern, central and northern areas of Alberta are covered in the urban housing program.

Growth Provides Challenge

Beginning with only 10 units the organization's growth rate has reached a phenomenal 295 units — and all in only three years.

The past year's available acquisition monies exceeded \$6 million while the annual budget grew to over \$3 million.

"We are proud of our growth," says Desmeules.

"Property management is a new challenge for us and we are learning as we go. We've had to take our previous management skills and learn to adjust. Property management is a totally different area but our board is fairly experienced and have shown that they are able to adjust.

"With the tight controls imposed by the CMHC and others, we are actually in a position where this forced-to-learn situation is proving extremely valuable in our own education."

The MAA provides direction and guidance to Metis Urban Housing, and is responsible for appointing the well-rounded, all-Native board of directors that governs the company's affairs.

The President of MUHC's board of directors is Jeff Chalifoux of Grouard, Alberta.

Mr. Chalifoux also serves as the Corporate Board Chairman of the Northlands School Division.

His leadership qualities and management skills are an important asset to his role at MUHC.

A former field worker for the MAA, Jeff also brings his experience as an educator into the program. His previous teaching experiences with CVC and the Bigstone Cree Band mix well with his position as a special advisor to the Housing Committee at Grouard.

"The guidance we get from the MAA combined with the exceptional abilities of our director, Larry, are really seeing positive action in the field of growth," said Jeff Chalifoux.

Modern Technology

With the growth comes modern technology.

The organization's new computer system has provided a modern sophistication to MUHC.

"Every facet of the organization is tied into the system," says director Desmeules.

"It provides a high grade program that will enable us to operate and monitor our units in a more viable fashion.

"We are at a point now, for example, where we can hold a board meeting, plug into the applicable program, and provide our governors and members with up-to-date information on virtually every unit we own."

Does computerization provide "language" difficulties?

"Computer experience," mused Mr. Chalifoux, "is not a major concern for us. We have special training sessions that are providing our staff of eight with a proper familiarization of the system's abilities and functions.

"And the thing is, as with any endeavour, the most important approach is one that dictates common sense. The 'subject-to's' and the 'here-to-fare' are hard to accept in those terms, but if you use this common sense it is quite understandable after all.

"The short end of it is that Larry understands the business terminology and is able to relate it back in an understandable way."

Acquisitions

Most houses are bought through realtors. A package deal of units can run into the millions of dollars and individual purchases are seldom seen.

"Realtors are actually the easiest to deal with," says Larry Desmeules.

The reason for this, of course, is that most homeowners are not really aware of the value of their property. They don't know the market value. The private owner will often have an inflated price in his head and it may be months before he realizes he's over-valued his property. We seldom have the time to wait three or four months for a decision.

"We are at full capacity right now and the waiting list grows constantly. If we are in the market to buy we can't stall around too long."

Different Rewards

The most rewarding experience found by Larry Desmeules is the positive change he sees in the family unit.

"We offer an environment that gives our renters a positive identity. They are now in affordable, decent homes and this provides our clients with a good atmosphere and a positive base from which they can work and grow," says Mr. Desmeules.

The positive types of changes are not seen by people not directly involved in the day-to-day working relationship with each individual.

Mr. Desmeules said that he noticed a reverse in the welfare system. He said that last year, nine families residing in MUHC units came off the welfare list and found good employment.

"They can afford to work now," says Desmeules.

The daily pressures of survival and financial pressures are eliminated due to affordable housing. These decreased worries have provided a good incentive and a more positive attitude."

In another case a family with three children in wheelchairs was aided.

They had previously lived in a small, 800 square foot space with no wheelchair conveniences. They are now in a MUHC unit with added features that include ramps and rounded door corners.

"We look forward to more growth in the future," says Mr. Desmeules.

"This growth will hopefully help more native people to create a position for a new start. Providing these services and facilities is rewarding when it helps another person to cope better with today's economic uncertainty."

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My Mother's Language The Story of Anne Anderson — Cree Linguist

The Words of My Dear Mother

"Speak Cree," she would say. "It is our beautiful language. I love it and I'm proud of it. Proud of being Indian! I want you to love it and be proud of it, too. How can you stay close to my heart if you do not speak my language?"

Mrs. Joe (Anne) Anderson of Edmonton, who even now is reaping the fruits of her efforts begun 16 years ago at launching Cree as a written language, says that her mother, baptized Betsy Anne Callioux by Father Lacombe in 1877, continues to be the strongest influence in her life.

"Because of her I came to love the Cree language also, and all the Indian cultural values. Although I have Scottish ancestry I am very proud of my father's side, my heart is Indian. The concerns of

the native people, the great concern I have to do what I can to keep the Cree language from dying out — these come from my mother.

"Before I tell you what has come about so far in teaching and writing the Cree language, let me tell you more about my mother and some of our early days in St. Albert.

"Betsy Callioux, a Cree Indian girl who married Jean Felix Callioux, one of the French linguists who came west from Cagnewagah, near Montreal. Betsy and her sister Anne were orphaned at five and three years. Their mother passed away. They stayed with their grandmother, a tiny Cree woman called Much Woman, living at Lac Ste. Anne.

"Father Lacombe took the children to the Grey

Nuns in St. Albert, where they were raised in the French language, taught to cook and sew and do Indian craft work. They were allowed to visit Little Much Woman at Lac Ste. Anne on holidays and weekends. She gave them great love and devotion, told them stories of their mother and how Betsy and been born in a mountain pass and had been called Little Mountain Child because of this.

"Mother never forgot her grandmother, Much Woman. Years later when Betsy was married to William Gardner with

10 children of her own to feed and living on a farm along the Sturgeon River, she would often go in the buggy to fetch Grandmother.

"It's our turn to keep Little Granny for awhile, children, she'd say. We children would fight over the pleasure of waiting on Little Much Woman. Who would take her to the table? (Awena tato mechiso tahew?) Who would help to feed her? (Awena tato asumew ahkone?) Who would sit and talk with her? (Awena tato wetapimew to pekiskwata?) Who will

sit close and hold her hand? (Awena tato wetapimew ta saki chechnat?)

"This is how we were taught to love and respect our old folks, to share our meager living with them, to make them feel loved and wanted," said Anne Anderson.

"Mother always grew a big garden. She was sturdy and energetic and loved her life. I was the oldest girl and worked along with her. We dressed chickens, printed butter, prepared vegetables to be sold at her stall in the Market Square in

Edmonton. With the money she bought the other groceries we needed.

"Mother also worked along with Father, making hay and looking after the cattle. They had many friends who came to visit. The Indian people would bring tanned hides to trade for fresh vegetables. They like to eat them raw. Mother and Father never turned anyone away from our home and were ready to help them no matter what their circumstances were."



Edmonton Public School Board Accused of Violating Native Policy

by John Copley

The Edmonton Public School Board has been accused of violating the new Alberta Native education policy by stifling input from the Sacred Circle Advisory Committee.

The criticism comes as a result of a unanimous vote by the board at its June 23 meeting to send the eight-member committee a letter addressing its concerns about funding and the new native education policy.

"That's probably the worst insult I've received in my life," committee member Ralph Bouvette says. He expressed his disappointment that school board trustees rushed the resolution through without giving the Native representatives an opportunity to make a presentation.

"I have no intention of continuing to allow the administration to roadblock our participation and our consultation with the board of trustees."

Under the new Alberta Native education policy announced in March by Alberta Education Minister Nancy Betkowski, provincial schools are expected to provide education service recommended by Native people

in their jurisdiction.

Betkowski also announced at that time that the province had earmarked \$4 million to fund a native education curriculum.

The Edmonton Public School Board has cut its budget for Native programs by 40%, from \$610,000 for the 1986-87 school year to \$370,000 for the 1987-88 school year.

Instead, Bouvette says, the board should be spending more money to combat the native dropout problem.

A group of 40 Native parents was consulted before the decision to recommend the cuts were made. Edmonton School Board Superintendent Michael Strembitsky told the board, but Bouvette says the advisory committee should have been part of that group.

"We were given a rear-view mirror look at the budget distribution, so how can they say that consultation has taken place with us?"

A board spokesman says the committee was given an opportunity to make presentations at previous meetings and should not feel that Native education programs are being singled out for budget cuts.

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Report Recommends Native Control Over Native Social Services

by John Copley

The transfer of control over Native social services to Native communities is the key recommendation of a report released June 23.

The report was prepared by the Working Committee on Native Child Welfare, formed in December 1984 in response to criticism following the suicide of Richard Cardinal, a 16-year-old Metis who had been in more than a dozen foster homes, and whose diary was an indictment of the system responsible for his well-being.

"The single most important theme which is woven throughout our report," the report says, "is the issue of transferring authority and control to Native communities for the delivery of their own services within the framework of fundamental Native cultural traditions, values and practices."

The report says "the consistent view from Native people across the province is that too many Native children are removed from their families and their communities by child welfare workers. Once removed, Native children too frequently are placed into care of or are adopted by non-Native families. Native children remain separated from their families and communities longer than other children in the child welfare system, and consequently, they become estranged from their people, their culture and their identity.

Native children become victims rather than beneficiaries of a system of services that is supposed to look out for their welfare."

The report notes that in Alberta, as in other provinces in Canada, Native communities are served predominantly by non-Native child welfare staff.

Further, the powers and responsibilities of child welfare staff and other such as judges, police and lawyers, as defined by the Child Welfare Act, makes them responsible for interpreting the child's need for protection as well as the kind of care and services that reflect the best interests of the child. Interpretations involve value judgments about the needs and interests of the Native child, the report says, and "in making such value judgments, these people are guided by their own set of values, which is determined principally by their own upbringing in non-Native society."

The report also emphasizes that, while all Native children in Alberta constitute only five per cent of the children in Alberta, they represent 34% of the total number of children receiving services from Alberta Social Services. This means they are six and one-half times more likely to receive child protective services than other children in the province.

The report further notes 41% of Native children received those services under voluntary (rather than court ordered) agreements, compared to 62% of non-

Native children.

This happens, the report says, because the child welfare system in

given recognition by government, and the necessary resources to support their operations

control of these services by Indian Bands and other Native communities. By assuming responsibility

accommodate the social and cultural needs of children as well as their physical and educational needs.

"Through community control, services for Native children and their families would be based in the Native community and reflect local Native customs and standards. Native specific services can help reduce the incidence of Native children being removed and alienated from their culture and identity. In this way, services for Native families

continued on p. 10

... while all Native children in Alberta constitute only five per cent of the children in Alberta, they represent 34 per cent of the total number of children receiving services from Alberta Social Services.

Alberta "failed to take adequate account of the unique characteristics of Native culture and to give recognition to the unique structure and function of the Native extended family, and to the critical corporate, political and cultural roles of the Indian Band, and Indian or Metis community."

For hundreds of years, the report notes, Native communities have protected and cared for their own children through the extended family and traditional practices of customary care still exist to some extent in most native communities, "but they have largely been supplanted in the last three decades by the courts and child welfare services... Nonetheless, they could represent a viable alternative to government services, if

properly.

"What is needed now is a strategy fully supported by government, and the necessary resources to support their operations properly... a strategy fully supported by government that will reverse this trend of the past three decades — a strategy for redevelopment of Native communities which can result in communities gaining control over the care for children."

The committee says in the report that it believes that Native people in recent years have advocated an alternative approach to the care and protection of Native families and children, advocating "Native participation in the planning, development, delivery and management of services for Native families and their children, and Native con-

and control for child welfare services for families and their children. Bands and communities can ensure that services

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REPORT... cont'd.

ties and children can be more effective than services which are not Native specific."

The committee envisions a "progressive development" of community services for Native families and children

its recommendations require a "fundamental change in course" for Alberta Social Services, requiring "a strong commitment not only on the part of the federal and provincial governments... but also on the part of the Indian and Metis people

Reaction Mixed to Report on Native Child Welfare

by John Copley

Reaction is mixed to the report of the Working Committee on Native Child Welfare, released June 23 by Alberta Social Services.

The report, "In the Interest of Native Child Welfare Services," recommends the transfer of delivery of native child care service to Native Communities.

Joey Hamelin, president of Metis Children's Services, which is one of the few agencies delivering welfare services to Native children which is Native controlled, says she is generally pleased with the report's recommendations.

She is concerned, however, that the report doesn't clearly enough note the distinction between Indians and Metis because, since it seems to lean toward transferring control to structures such as those already existing for Indians (such as Indian

Bands), the unique needs of Metis people may be overlooked.

She is also concerned that the advisory committee which the report recommends to replace the Working Committee on Native Child Welfare, may not be formed with adequate consultation with the Native community, and that its members may be selected on the basis of political considerations rather than the ability of the members to deal with native child welfare concerns.

Lawrence Courtoireille, Treaty 8 vice-president of the Metis Association of Alberta, says the report's recommendations "fall in line with what we've always said — that Indian people have always had their own way of dealing with child welfare" and should continue to do so.

Now he wants the government to act on the recommendations. That may take three to five years, says Maggie Hodgson, a member of the working committee and executive director of the Nechi Institute.

Courtoireille says it's unfortunate it took so long for the Alberta government to realize they were "doing a lousy job" in that particular area of child welfare.

The woman who was the foster mother of Richard Cardinal, whose suicide at the age of 16 sparked outraged response that led to the formation of the committee, said she welcomed the recommendations.

Since the working group's formation, she said, "a number of their recommendations have already been carried out. Native Child Welfare Practice Guidelines have been implemented; the number of Native employed by Alberta Social Services has doubled from 115 to 230; more than 100 Natives are now enrolled in formal social work educational programs; several multilateral agreements have been signed with Indian councils and agencies, and fewer Native children are coming into the care of Social Services.

"In addition," she says, "the office of the children's guardian has hired Native children's guardians to assist in coming to terms with the day-to-day reality of dealing with native children and communities.

"I am looking forward to comment from interested Albertans which will further assist native families and children, and would like to publicly thank the working group

Cardinal, who had been in 18 foster homes since the age of six, left a diary chronicling his experiences in foster homes that was an indictment of the Alberta child welfare system.

The foster mother, Terry Crothers, said she hopes the native child welfare issue "isn't going to be brushed to the side again and again."

"My concern is that sometimes they (governments) put out money for all of these reports but that's as far as it ever goes."

Crothers and her husband, Leo, were told by Alberta Social Services a year ago that they will never be foster parents again in this province because they breached confidentiality in talking about the Cardinal case.

Alberta Social Services Minister Connie Osterman, in releasing the report, did not indicate what action would be taken on the recommendations, but did not a number of actions that have already been taken. For contributing their many talents towards this same goal."

Among the committee's recommendations are the expansion of the Child Welfare Act to include reference to Metis and non-Status Indian children, and Native involvement in selecting foster parents during the phase-in time for control to be passed to Native communities.

The report also urges special consideration for Native youths under the Young Offenders Act, and recommends that all personnel working in the child welfare field seek cultural training with respect to Native traditions.

as a process that will vary in speed from community to community. Each community could move at its own pace through a transition from extension of government service into Native communities through the steps of consultation on cases and services between government and communities on service delivery, to the transfer of responsibility and control of all or some child welfare services from government to the community... "a succession of cumulative steps, each step building on earlier steps toward the goal of community control."

The committee believes

themselves."

The report emphasizes that Native child welfare services should be designed specifically for Native people, be community based and controlled, and the nature of the services should be planned and developed by Native people for Native people.

"We must emphasize that it is imperative that government continue its consultations with Native people in developing and implementing options and strategies. Policy and standards affecting Native people should not be developed without involvement of the Native community.

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Delegations Take Protests to Metis Board Meeting

by John Copley

Dissatisfaction with its leadership continues to plague the Metis Association of Alberta (MAA).

The latest evidence of that discontent came at the June 24 board meeting when delegations from two different zones crowded the tiny MAA board room demanding removal of their elected representatives.

A delegation from Lac La Biche, led by Zone 1 board member Gerald Thom, was on hand to call for the removal of Frank Spence as Zone 1 vice-president. Spence was the replacement for Richard Bourque who resigned several months ago after considerable criticism of his performance.

Spence resigned, citing health reasons, before the board acted on the delegation's complaints, which centered on his failure to attend meetings, his unavailability, his operation of the Zone 1 regional office without adequate consultation with the board member (Thom) and local presidents, and the manner in which he dispensed membership cards and handled the zone's finances.

The largest group was from Zone 4 which includes the city of Edmonton and the area west of the city. Their protest was but the latest chapter in ongoing efforts to remove Zone 4 Vice-President Ben Courtoreille and Zone 4 board member Ron LaRocque.

A number of special meetings have been held, court orders have been made and countermanded, and Courtoreille and LaRocque continue to sit on the board. The June 24 protest didn't change that.

But before the board decided not to decide on the issue, there was a heated and lengthy exchange that stopped just short of becoming physical.

The protesters contended that Courtoreille and LaRocque had been removed at a meeting in Edmonton after they and five Zone 4 Metis local presidents had walked out following incidents in which there were physical confrontations. The remaining members of the Zone 4 Regional Council of the MAA appointed Russel Plante to replace Ben Courtoreille and Mike Woodward to replace LaRocque.

Those replacements were upheld by a court

order which was later countermanded by an order that another meeting be called to settle the matter.

That meeting, held in Spruce Grove, upheld Courtoreille and LaRocque, but their opposition contends that the vote was in their favor because legitimate locals in opposition to them were denied the right to vote while illegitimate locals in support of them were denied the right to vote.

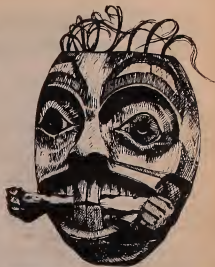
That was the situation when they took their protest to the MAA board meeting June 24.

At one point in the confrontation Dan Martell, president of Metis Local 44 in Edson, suggested that all four step down and an administrator for the Zone 4 Regional Council be appointed to run the affairs until Sep-

tember when the MAA holds its next election.

Plante was not present but Woodward agreed. Courtoreille and LaRocque steadfastly refused to step down on the grounds that they had been duly elected to serve the people and their election had been upheld by the courts and by the regional council at the Spruce Grove meeting.

Both Martell and August Collins, vice-president for Zone 2 who had been appointed to fill yet another vacancy created by the resignation of Eric Ward who had become vice-president by acclamation but resigned in the face of criticism over his performance, threatened to leave the provincial organization. MAA President Sam Sinclair advised them that they might lose their funding if they did that.



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Pesticides and Herbicides — A Growing Concern

by John Copley

The scene in Alberta indicates that toxic chemical sprays are not favored by the majority. The answers and inevitable solutions are laying, yet unfound, in perhaps a future chapter in Alberta's history.

The growing concerns among Native people are not limited to one area. Forestry is only one. But the forests and their trees are among the most precious commodities of Native tradition and culture.

Even more significant is the voice of the Native people — concerned for their future.

"Thousands of Native people could be working in our forests," states Ken Steinhauer, an Edmonton Native and activist on Native people's rights.

"Who knows the land better than the Indian? No one, that's who!

"We also know that

these toxic sprays are killing our land, our environment and our people. There are many better ways to clear land than to kill it.

"But if there is a solution, and it will better the life and self-esteem of Native people you can be sure the government will avoid it. They have been avoiding and neglecting us for years."

In a recent letter to Premier Getty, the Coalition for Forest Spray Alternatives, a Hinton-based organization, said, "Unique research, including commercial utilization is already going on in Alberta. It's time this research and recent developments were brought together in a coherent way."

The CFSA has had a long bantering battle with government since Getty took reign last year. So far nothing has been accomplished. The CFSA has taken a strong stand

against chemical spraying. The government, according to CFSA spokesman Randy Lawrence, has indicated a thorough investigation into herbicides and their alternatives would be forthcoming.

Says Lawrence, "So far we have been pretty much ignored. Words are cheap — especially a month or two before an election. Changes in the system could provide many needed jobs for Albertans. I know the Native people are worried about toxics as well as unemployment. We are seeking their support on a herbicide moratorium."

Manual tree cutting and land clearing are only a part of the solution. What will be done with the wood once it's removed from the forest is another part.

Murray Smith, chief of southwest Fibre Tech Ltd., an agricultural research firm, is one of many entrepreneurs seeking a solution to excess (unwanted "weed") wood.

He is currently running a pilot project on a farm about 20 miles north of Athabasca. This project sees cows instead of gui-

nea pigs as its test cases. Mr. Smith is feeding one-half of a herd with regular food rations while the other half is eating a combination of regular diet and an added ingredient of "wood-chip" pellets.

The project began in November of 1986 and will conclude this spring.

Should the venture succeed, it may see the dream proposal set up by Smith and another Edmonton developer, Richard Assaly, become a reality.

Their plans are to open a \$90 million coal and animal feed manufacturing plant in Athabasca.

The currently sprayed, unpopular, poplar tree would be turned into charcoal briquets and animal feed and could also supply enough thermal energy to light up a town of 10,000.

Frank Crawford, a farmer and lumberman from the Athabasca area said the plan is "ideal for this part of the country."

"This plant," he concludes, "will see about 150 people employed."

"We will not only help the ecology of the forests but think of how many jobs would be created in

the factory and in the falling of the timber."

"Despite pre-election statements expressing concerns and making promises, we have yet to get an audience with Premier Don Getty," states Orrin Hart, chairman of the Small Power Producers Association of Alberta.

"Boomer Adair (J.A. Adair, Minister Transportation and Utilities) has met and spoken with us and he seems genuinely concerned with our dilemma, but we are getting absolutely nowhere with Getty. I don't believe he truly understands the importance of this issue," added Mr. Hart.

Orrin Hart claims that millions, even billions of dollars are lost each year because of tight control of the utilities market.

"Privatizing utilities would generate billions of tax dollars and create employment much needed in Alberta. The rate of unemployed Native people in the north is extremely high (as high as 90%) and these Natives could be working on the land. Who knows forests better than the people who live near or in them? Workers could remove the unwanted poplar and aspen and create jobs.

"As Albertans we have to unite and demand positive action from the government. Getty's office has not gone out of

its way to see us and hear our views, never mind consider us."

Gordon Young, Executive Assistant to the Premier, claims his boss will see Mr. Hart — in due time.

"The Premier has 175 to 200 people seeking his presence each month," said Mr. Young.

"They all have issues they believe are important. Mr. Getty has tried to contact Mr. Hart by telephone, but to no avail. When Orrin Hart's turn comes up, you can be sure the Premier will see him."

Pesticides and herbicides, it seems, are only one way to rid a forest of unwanted growth — and it is a method which offers no return, other than increased softwood timberlands.

Like many Canadians, Albertans are concerned with the use of toxic chemicals in the environment. Though many accept the fact that agricultural crops must be treated (though not by aerial spraying) thoughts change when it comes to our forest lands.

The solutions, perhaps, lie in the hands of the people and in the hands of those we as people vote for.

If you have concerns or questions you need answered, contact your local MLA. Your thoughts and actions are the only way to effect change.



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Herbicide, Pesticide, Insecticide

The dictionary defines the word "cide" as: A) to cut down, to kill; B) killer. The following environmental contaminants are killers. Many are sprayed in Alberta's forests, others are applied to agriculture and some are available in a diluted form at your local hardware store for use in the home garden. Beware when handling. Always use rubber gloves and do not inhale fumes.

24D — a key ingredient in the warfare chemical known as "agent orange". This herbicide has been linked to many health problems among U.S. war veterans.

Over 7 million hectares (16.8 million acres) of Canadian soil is sprayed each year on land which includes wheat, barley, corn and rye fields.

Cancer is known to have increased up to 600% when the person spraying the chemical has also mixed the preparation by hand.

Hard to determine the true dioxins (chemical contaminants) at the manufacturing level because atmospheric additions to the chemical can cause changes.

Known to cause permanent genetic damage.

2,4,5-T — the second "key" ingredient of the "agent orange" chemical and much more dangerous than its partner.

Contaminated with dioxin, the most toxic chemical known on a weight-ratio basis.

Known to cause headaches, miscarriages, birth defects and psychological disorders.

Apparently still used on roadside and right-of-way spraying in northern Alberta.

Aldrin Endrin — though banned in Canada and the USA since about 1970, traces of these chemicals are still found in USA environmental testing. Persistent pesticides, they are located in water, soil and food crops.

Kills useful insects as well as its primary target.

DDT (dichloro diphenyl trichloroethane) — a very powerful insecticide, DDT is effective on contact.

Reportedly, it is found in virtually all foods and living organisms. DDT is banned in nearly all parts of North America.

This chemical is said to have been responsible for the increased spread of malaria in many Third World countries.

DBCP (dibromochloropropane) — an extremely powerful insecticide, this carcinogen (cancer producing) is linked to sterility in male personnel applying or making up the substance.

Many wells on the North American continent have been found contaminated with DBCP and water supplies have been restricted in several areas.

Ethylene Dibromide — has contaminated much of the ground water in the USA.

Widely used on soils, grains and citrus fruits, this toxicant can eat through rubber, plastic and human skin.

Extremely dangerous carcinogen that can damage male and female fertility.

This pesticide is a known mutagen (causes changes in form).

Lindane — an insecticide and wood preserver, this product is a suspected carcinogen.

Used sparingly in Alberta, this chemical is sold aggressively in Third World countries.

Even though it causes nerve damage to humans and animals it is widely used in agriculture in foreign lands.

Paraquat — another product used in Alberta.

Not as widely accepted as other pesticide products. Very poisonous if inhaled, swallowed or spilled on the skin. This chemical causes death by suffocation.

Extreme and extensive scar tissue has been found during autopsies.

PCP (pentachlorophenyl) — another wood preserver, this highly hazardous compound is poisonous to humans.

This chemical attacks the liver, kidneys and nervous system.

This organic (contains carbon) compound is used in Alberta's agricultural areas.

Roundup — widely used in Alberta (ground spraying) this herbicide kills all broadleaf vegetation in the areas sprayed.

Used to "weed out" non-timber producing wood.

Studies indicate aerial spraying causes extreme damage and death to crop trees.

Manufacturer, Monsanto, Health and Welfare Canada, and the USA EPA (Environmental Protection Agency) have never released toxicity data on its registered legal use.

Puzzle Feature

by John Copley

One, Two, Three

To play One, Two, Three, unscramble each set of letters to make the number of words indicated. You must use all of the letter provided. Use all the letters to solve each line. As it is possible to make many combinations of words using three letters, our answer on page 23 will represent just one set of possibilities.

1

ITARDOILE

ONE: _____

TWO: _____

THREE: _____

2

NAGISRNIB

ONE: _____

TWO: _____

THREE: _____

3

GBHRRUEMA

ONE: _____

TWO: _____

THREE: _____

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Lubicon Advisor Denies Allegations of A.I.M. Involvement

by John Copley

Allegations that an advisor to the Lubicon Lake Indian Band has ties to the militant American Indian Movement and that AIM is involved in the Lubicon boycott of the 1988 Winter Olympics in Calgary have been flatly denied by the advisor, Fred Lennarson.

Austrian museum curator Christian Feest made the allegations at a meeting in Vienna where he said AIM must be behind the boycott because "the Lubicons themselves certainly would not have had this idea."

He said Lennarson is a former AIM employee.

Feest is a former advisor on the Olympic exhibit of Native artifacts being organized by the Glenbow Museum which

is the focus of the Lubicon boycott.

Lennarson says the allegations are completely untrue. "I am not now, nor have I ever been, employed by AIM in the United States or any place else. Neither have I ever had any other kind of relationship with AIM."

He says the rumors of his involvement with AIM have been around for some time, "although usually before it was an off-the-record, not-for-quotable effort to discredit rather than a public charge."

Lennarson also rejects Feest's contention that the Glenbow offered to include information on the Lubicon situation in its Olympic exhibit.

"In fact," Lennarson says, "although not a Lubicon proposal nor an

idea supported by the Lubicon people, the idea of including information on the Lubicon situation has come up several times in other contexts and been consistently rejected by Glenbow Director Duncan Cameron, who argues that there's no place for so-called "contemporary issues" in an exhibit of early contact artifacts, but that the Lubicons would benefit indirectly from such an exhibit merely through people becoming aware that Indians had a culture prior to the arrival of the white man."

Lennarson also says of the AIM allegations that it is "incredibly condescending, insulting and a gross underestimation" to suggest that the Lubicon Lake people didn't initiate and neither understand nor control their own Olympic boycott.

Lennarson was not the only target for the feisty Feest. Among his other comments, he said that:

"The Lubicon Lake Cree have been completely shit upon by the federal government, the provincial government

and the oil companies;

"the provincial government of Alberta... are crooks and whatever else, but, if you do not want to make an exhibit with any government in the world which has violated human rights, then you can forget about making exhibits;

"in Alberta nearly nothing is possible without the oil companies,"

and that he does not "think a boycott is the answer";

"the Olympic boycott idea is 'foolish' because earlier boycott attempts by the U.S. and the Soviet Union were unsuccessful;

"the Olympic boycott is a complete failure (because) no single athlete is not participating" which is "very sad because the Lubicon people have suffered injustice but the athletes obviously do not see the nexus between these two facts;

"a lengthy report in Newsweek about the Calgary Olympics and its

"in an article which was not distributed because it incorrectly suggests that the Lubicons originally supported the Calgary Olympics but withdrew support as a result of the land dispute."

Regarding Feest's argument that no exhibit would be possible if people refused to make exhibits with government which had violated human rights, Lennarson says, "I would point out the difference between 'have violated' and 'are violating'. The alternative to making such distinctions is a kind of nihilism,

"I am not now, nor have I ever been, employed by AIM in the United States or any place else. Neither have I ever had any other kind of relationship with AIM."

who are admittedly financing the Glenbow exhibit both directly and indirectly through the Alberta provincial government, Lennarson says, and that Feest says that he opposes private sector financing of museums in principle, but that private sector financing of museums is "common practice" in North America, that he "understands it"

problems (supposedly) did not mention the Olympic boycott with one word;

"the main coverage of the Olympic boycott has appeared in the Edmonton Journal, not because of its importance or significance, but rather 'because of the classical conflict between Edmonton as the provincial capital and the big and rich Calgary... People in Edmonton have fun if they can hit Calgary... That's the main reason for the Edmonton Journal coverage."

On the Newsweek article, Lennarson says it in fact does mention the Lubicon boycott as one of the problems being faced by the Calgary Olympics,

where either everything is permitted or nothing is possible, both of which are obviously untenable propositions for an interdependent species like man.

"Similarly I would point out the terrible impotence of Dr. Feest's position on oil company financing of the Glenbow, which he says he opposes in principle but is obviously prepared to accept in practice. If history teaches anything at all, it teaches that the practical and effective consequence of such a position, especially when the issue involved is gross violation of basic human rights, is support for those who are violating human rights."

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Native Code of Ethics

by John Copley

The following Native "Code of Ethics" forms part of the preface to the report of the Working Committee on Native Child Welfare, released June 23, and entitled "In the Interest of Native Child Welfare Services".

The 12-point code is credited to the Four Winds Project and Phil Lane at the University of Lethbridge.

Throughout history, the preface says, Native people have lived according to a code of ethics. A central aspect of this code of ethics is to love, care for and respect children. However, since Native people "often express feelings in different ways than non-Native people, cultural customs and traditions have often been misunderstood."

"Native Elders have taught their people self-discipline, respect for land, and how to survive under difficult circumstances. These aspects of heritage are passed down from one generation to the next through the use of stories."

"The stories that are told by the Elders and the actions of Native people reflect the following code of ethics:

1. Each morning upon rising, and each evening before sleeping, give thanks for the life within you and for all life, for the good things the Creator has given you and others and for the opportunity to

grow a little more each day. Consider your thoughts and actions of the past day and seek for the courage and strength to be a better person. Seek for those things that will benefit everyone.

2. Respect. Respect means to 'feel or show honor or esteem for someone or something; to consider the well-being of, or to treat someone or something with deference or courtesy.' showing respect is a basic law of life.

- Treat every person, from the tiniest child to the oldest Elder with respect at all times.

- Special respect should be given to Elders, parents, teachers and community Elders.

- No person should be made to feel 'put down' by you; avoid hurting other hearts as you would avoid a deadly poison.

- Touch nothing that belongs to someone else (especially sacred objects) without permission, or an understanding between you.

- Respect the privacy of every person. Never intrude on a person's quiet moments or personal space.

- Never walk between people who are conversing.

- Never interrupt people who are conversing.

- Speak in a soft voice, especially when you are in the presence of Elders, strangers or others to whom special respect is due.

- Do not speak unless invited to do so at gatherings where Elders are present (except to ask what is expected of you, should you be in doubt).

- Never speak about others in a negative way, whether they are present or not.

- Treat the earth and all her aspects as your mother. Show deep respect for the mineral world, the plant world, and the animal world.

- Show deep respect for the beliefs and religions of others.

- Listen with courtesy to what others say, even if you feel that what they are saying is worthless. Listen with your heart.

3. Respect the wisdom of the people in council. Once you give an idea to a council or a meeting it no longer belongs to you. It belongs to the people.

4. Be truthful at all times, and under all conditions.

5. Always treat your guests with honor and consideration. Give your best food, your best blankets, the best part of your house and your best service to your guests.

6. The hurt of one is the hurt of all, the honor of one is the honor of all.

7. Receive strangers and outsiders with a loving heart and as members of the human family.

8. All the races and tribes in the world are like the different colored flowers of one meadow. All are beautiful. As children of the Creator they must all be respected.

9. To serve others, to be of some use to family, community, nation or the world is one of the main purposes for which human beings have been created. Do not fill yourself with your own affairs and forget your most important task. True happiness comes only to those who dedicate their lives to the service of others.

10. Observe moderation and balance in all things.

11. Know those things that lead to your well-being, and those things that lead to your destruction.

12. Listen to and follow the guidance given to your heart. Expect guidance to come in many forms: in prayer, in dreams, in times of quiet solitude and in the words and deeds of wise Elders and friends.

"These ethics were the traditional practices of Native people. The cultural transition has caused many problems. Today, Native people are in various stages of cultural transition and, therefore, some have very little experience or understanding of Native values."

"It is also known that social systems such as the child welfare and criminal justice systems have had a significant impact on Native people. These social systems have been

used to intervene in the lives of Native families and children. Unfortunately, the helping systems have failed to a large degree due to lack of understanding of the underlying philosophy of Native culture and, therefore, have added to the confusion which already existed respecting the identity problems being experienced by Native people."



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Richard Cardinal's Suicide Continues to Inspire Change

by John Copley

It has been three years since Richard Cardinal committed suicide, but his influence on government policy and practices concerning Native children continues.

Cardinal, a 16-year-old Metis who had been in more than a dozen different foster homes, hanged himself from a tree in the backyard of his current

foster parents. He left a moving diary that eloquently described his bad experiences as a foster child and explained the despair that led him to feel there was no option to taking his own life.

Because of those diaries, and the powerful and extensive outcry from Native people, a Working Committee on Native Child Welfare was established to provide guidance to the government

in dealing with the native community on child welfare concerns.

The work of that committee is already evident in the new Child Welfare Act which went into effect last July 1, and in the government policies and procedures affecting Native children. It probably had considerable influence in the government's decision to fund Metis Children's Services — a Metis controlled and operated agency created to serve the special needs of Metis children, especially those interacting in some way with the Department of Social Services.

June 23, another link in the chain of events since Cardinal's death occurred with the release of a new report on Native child welfare, "In the Interest of Native Child Welfare Services," the culmination of two and one-half years work by the Working Committee on Native Child Welfare. It outlines long term principles and strategies, and is designed to attract public discussion prior to the creation of further government policies. Native representatives were

Madge McRee and Betty Yellowhorn. Non-Native representatives were Marie Brownell and Deanna Easthope, and the other government officials on the committee were Michael J. Ozerkevich, deputy minister of Alberta Social Services; Peter Nicholson, director of the Young Offenders Program for the Alberta Solicitor General; and Bill Novasky, director of the program coordination branch of Alberta Advanced Education.

Since its formation the committee has undertaken a number of activities.

The new Child Welfare Act passed into law last July had input from the committee, which reviewed the issues and concerns raised by Native people during its preparation and identified by Metis people during a series of regional seminars conducted throughout the province by the Metis Association of Alberta in 1984.

The committee also reviewed recommendations made over the past decade by non-Native people about the child welfare system in Alberta, focussing on developing

recommendations which would ensure improvement of conditions and services for Native families and children.

Several recommendations from the committee to Alberta cabinet ministers also had an early priority. Its initial concern was that more Native people should be hired by Alberta Social Services in professional and paraprofessional child welfare positions, to begin the process of involving Native people in the design and delivery of child welfare services. The committee felt an additional cross cultural benefit would be gained from non-Native and Native staff working together on common objectives.

As a result of that recommendation, to date Alberta Social Services has met a target set in 1985 of increasing the number of its Native employees by approximately 60 Native persons through the regular recruitment process in filling vacancies. Alberta Social Services committed itself in 1986 to further increase the overall number of Native employees by setting a new target to recruit an additional 60 Native employees into child welfare services when filling vacancies in departmental positions.

Also on the basis of committee recommendations, the provincial government in 1985 committed itself to develop the mechanisms for recruiting and training

Native people for social services at the community level in Native communities. A target was set to develop a Native human resources pool of approximately 150 Native social services workers in the Native community. Work is continuing toward achieving this goal.

The undertaking by Alberta Social Services of extensive work on the issue of "permanency planning," with special focus on the needs of Native families and children, was also recommended by the committee which recognized "the urgency and need for Alberta Social Services to involve the Native community and Native resources in case planning and case management for all Native children presently in care as well as for Native children requiring services in the future."

The Working Committee on Native Child Welfare played an active role in the development of Native Child Welfare Services Practice Guidelines, "ensuring that the cultural and traditional practices of Native families and their children would be respected by child welfare staff when delivering services to Native people." Following the committee's recommendations, the minister approved the guidelines in the fall of 1985, and copies were disseminated to child welfare staff and to Native communities and agencies. The committee has since recommended that the guidelines become policy.

The committee has also studied options for long range strategies in the interest of Native families and their children, and their latest report thus focusses on the fundamental issues affecting Native child welfare services.



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NVCC Business Profile

by John Copley

"Current economic conditions probably affect us more than many other companies," states Milt Pahl, President of Edmonton-based Native Venture Capital Co. Ltd.

"Our management team is still in the learning stage in what is a unique Canadian venture, and we could be affected more because we haven't yet had the benefit of years of experience from which to learn."

Native Venture Capital (NVCC) is a company that provides a source of financing for potentially viable Alberta Native business prospects. The term 'Native' refers to any

Alberta resident who is of Native descent and includes all status and non-status Indians and Metis.

The NVCC is controlled by the 13 shareholders who joined together as partners to create the company.

A total of 29 voting shares are distributed among the 13 partners.

The largest shareholder is the Alberta government with 10 voting shares. Esso Canada and Gulf Oil have three shares each while Shell Canada, The Royal Bank and Transalta Utilities have two apiece. Partners with single shares are Alberta Power, Bow Valley Industries, Interprovincial Pipeline, Nova,

Pan Canadian Petroleum, R. Angus and Hobema's Sampson Band.

NVCC joins sound business ideas from Alberta Native entrepreneurs with the financing needed to turn those ideas into realities.

In most of its investments NVCC takes the policy of seeking a minority interest (10% to 50%) in the portfolio company.

This means that the business seeking partnership with NVCC must be willing and able to provide the major portion of the funds required. Other forms of debt or equity participation, however, will also be considered. Co-investors are also encouraged to partici-

pate.

Since its conception in September of 1983, NVCC has invested about \$2.1 million in 17 Alberta Native business ventures.

NVCC investments are spread across Alberta. Resource development includes a moose farm in the Peigan Reserve and a tourist lodge in Ft. Chipewyan. The company has also invested in such things as hotels, motels, dry cleaners, trucking and construction companies.

Enterprises most sought after by Milt Pahl and his assistant and Office Manager, Jo-Anne House are those ventures operating in remote areas where strong resource activity can help in the development of good spin-off business opportunities. Especially important is the ability of a company to create employment for Native people and to hasten the goal of economic self-sufficiency for Alberta's Native community as a whole.

"We are set up to help existing Alberta Native companies and those interested in new business ventures," said Milt Pahl.

"We help them to capitalize on sound business opportunities; we expect to earn a reasonable risk-adjusted rate of return and we hope that eventually the successful entre-

preneur will own 100% of his business. We invest by purchasing shares in a company — then we sell them back after the economic goals have been met.

"We are not in business to own other businesses. Our aim is to support solid prospects and help them to grow and succeed.

"We rely on our close working relationship with bankers, accountants, administrators, etc., as they play an important role in the formula needed to make a business venture successful."

NVCC's board of directors play a major role in the development of success.

"I'm really impressed by the board," said President Pahl.

"They're business oriented people that come from a wide variety of professional backgrounds.

"They provide invaluable expertise and experience which is extremely helpful in planning a successful future for our

clients."

The 13 member board includes a broad range of senior industry executives as well as government, Indian and Metis representatives.

The Chairman of the NVCC Board of Directors is Nova Corporation Senior Vice President, Bob Snyder.

Mr. Snyder brings a lot of talent into NVCC. His employment background includes a position with the Northern and Central Gas Corporation (1958-1976) where he was the Senior Vice President in charge of everything from construction to overall operations.

He joined Nova in 1976 where his skills have been utilized in areas including Alberta Gas Trunk Line, the Alaska Project Division and Foothills Pipe Lines (Yukon) Ltd. He has held his present position since 1982.

"With input from senior management people like Bob Snyder and

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NVCC... continued
Ben Amos (Genstar) we have the excellent built-in source of talents required to make things work," said Milt Pahl.

Other members on the board include Roy Lewis, Chairman of Peace Hills Trust; Lorna Jardine (horticulturalist) of Calgary; Ken Littlewood, Vice President of the Royal Bank; and Jerome Morin, former chief of the Enoch Band.

"We welcome all Alberta Native entrepreneurs that are either inter-

ested in expanding their current operation, or have a viable plan for a new venture," said Mr. Pahl.

Current potential investment areas include pipeline activity, transportation, personal services and manufacturing.

In order to qualify for business assistance clients are required to submit a proposal to the NVCC with an outline which must include evidence of viability.

If your company is one of those that qualify (1 in 100 make it) you will

have the chance to turn your dreams into a reality.

In most instances, the anticipated time of NVCC investment is under 10 years. To date only two companies have failed, and another, Roy and Ray's Auto Body of Calgary, has not only succeeded but has bought its shares back from NVCC as well.

For further information on NVCC services call (403) 453-3911, or write 11738 Kingsway Avenue, Edmonton, T5G 0X5.

Metis Children's Services 'Threatened by Interference'

by John Copley

Outside interference is endangering Metis Children's Services, says the president of the group created to serve the special needs of Metis children and families.

And, says MCS President Joey Hamelin, that interference is coming from Zone 4 representatives on the board of the Metis Association of Alberta (MAA).

"They should be helping us, and instead they're operating behind our backs to undermine us," Hamelin says of MAA Zone 4 Vice-President Ben Courtoreille and Board Member Ron LaRocque.

Courtoreille and LaRocque do not deny that they have had discussions about Metis Children's Services with Baldwin Reichwein of Alberta Social Services.

Courtoreille claims, however, that Reichwein contacted him because of concerns about Metis Children's Services, and that Reichwein told him Alberta Social Services could not continue to fund MCS if it did not have the endorsement of the Zone 4 Regional Council.

"I was too busy to handle it myself, so I asked

Ron (LaRocque) to look after it," Courtoreille told Hamelin during a heated confrontation at the June 24 board meeting of the Metis Association of Alberta.

"Then why didn't he (LaRocque) come to us and tell us what was happening?" Hamelin asked. Instead, she said LaRocque went to the MCS office demanding all kinds of information, but without telling anyone why he wanted it.

"I'm deeply concerned that this outside interference will jeopardize our negotiations for funding which are going on right now."

She says current negotiations are particularly important because of new initiatives Alberta Social Services is taking with regard to Native Child Welfare, as indicated in the report of the Working Committee on Native Child Welfare released June 23.

The report, "In the Interest of Native Child Welfare Services," makes a number of recommen-

dations for changing the way in which Alberta Social Services deals with Native children and their families.

The primary recommendation of the report is the transfer of authority and control to Native communities for the delivery of their own services within the framework of fundamental Native cultural traditions, values and practices.

The committee advocates Native participation in the planning, development, delivery and management of services for Native families and their children, and Native control of these services by Indian Bands and other Native communities, and that Native communities be given recognition by government and the necessary resources to support their operations properly.

"That's what self-government is all about," Hamelin says, "but how can we expect the government to take us seriously when we're fighting among ourselves?"

International Native Child Conference in Fall

by Everett Lambert

CALGARY — The fall of 1987 will see the International Aboriginal Child Conference come to this city. Held for the third time, the theme of the conference will be "Aboriginal Children... The Link To Our Sur-

vival".

Taking place at the city's Convention Centre the conference will be held October 7th through 10th, 1987.

International in scope, the conference will be organized by two groups: under president Ethel Krepps, the American

Indian Social Workers Association of Oklahoma City, will work with its Canadian counterpart, the International Aboriginal Conference organizers, Lloyd Sutton and Allen Benson of Edmonton.

The conference's objectives will be "to present ways and means that enable aboriginal people to utilize their community and cultural resources to assist in the development of a future for our children."

Conference contacts can be reached at (405) 942-7203 in Oklahoma City or at (403) 423-2141 in Edmonton.

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Metis Self-Government Enroute

by Everett Lambert

EDMONTON — earlier this year at the First Ministers' Conference on Aboriginal Constitutional Matters, Alberta Premier Don Getty, made a commitment concerning the eight Metis Settlements in Alberta. The Federation of Metis Settlements (FMS) represents the group.

On June 17th, Alberta's top lawyer, reiterated that commitment in the province's legislature. Solicitor General Ken Rostad tabled "proposals to implement a resolution concerning an amendment to the Alberta Act".

This, Rostad claims, "is the next to last step toward the realization of Resolution 18". Resolution 18, as it is referred to in legalize, will transfer "in fee simple, with certain exceptions, the Metis settlement lands to appropriate Metis corporate entities and ... (will trench) ... these lands in the (Canadian) Constitution through an Amendment to the Alberta Act," which is why it is commonly referred to as "made in Alberta deal".

"Fee simple", as defined by the Webster dictionary, is "land so held... without limitation to any... heirs or restriction on transfer of ownership".

The settlements will thus secure a more firm type of ownership. Fee simple ownership does not allow the Provincial Government to wipe out a Metis Settlement.

This was the case in settlements at Marlboro, Touchwood, Cold Lake and Wolf Lake.

Also, the settlements will acquire "Corporate" status which is a higher form of legal status vis a

vis their present non-profit society status. The cities of Edmonton and Lethbridge, for instance, are corporate entities.

The process is also aimed at furthering the settlements' evolution toward self-government. With much of the system already in place, the process will ultimately recognize Metis self-government, and will also allow additions to settlement government.

After former Premier Peter Lougheed started the process in June of 1985, the settlements sat down to work on documents which came to be known as "By Means of Conference and Negotiations, We Ensure Our Rights". Essentially the document is a proposal setting out what the FMS would like to see in the new act, to be known as the "Metis Settlements Act".

The document contains proposals for an Elders Committee, a process toward a Metis taxation system, and an Arbitration Board among other things.

Also an important aspect of the deal, is that it will not jeopardize the ongoing resource litigation between the Alberta government and the settlements. The case, involving millions of dollars, began in the mid 1970s.

As an Amendment to the Alberta Act, the new Metis Settlements Act will require House of Commons approval.

Once approved, the settlements will be constitutionally entrenched as Metis lands with Metis self-government.

FMS president, Randy Hardy, told the Edmonton Journal's Karen

Booth that Rostad's proposals "represent an important milestone in the settlements' drive for constitutional protection for their lands and for an appropriate form of settlement government."

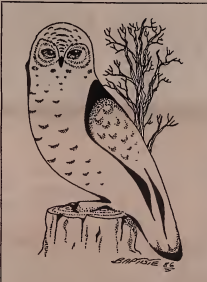
After one more set of negotiations was completed by the settlements, the government will take over with an introduction of the proposed legislation as well as moving toward amending the Alberta Act.

In a question period, after the tabling, NDP leader Ray Martin, praised the move. However, he went on to say it "be concluded in 1987, because I think it's gone on long enough... Alberta, along with B.C., and Saskatchewan, is getting a

reputation that isn't particularly good as far as this whole (Native) issue goes."

Seated in the legislature along with Hardy, was other FMS representatives: Lawrence Cunningham, VP; Richard Poitras, Treasurer; Walter Anderson, Secretary; Keven Stringer, Executive Director; Horace Patenaude, Settlement Chairman; Harold Blain and Dean Thompson, Settlement Councilors; and Albert Wanuch, Archie Collins, and Billy Parenteau, all Settlement Chairmen.

The settlements are located near Paddle Prairie, East Prairie, Big Prairie, Gift Lake, Fish-aling Lake, Caslan, Kikino and Elizabeth.



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Lonely Nights

by Loretta Miskenack

Lonely are the nights
Laced with regrets
Of yesterdays goodbyes
Immersed in haunting memories
As pearl shaped teardrops
Fall from my eyes

Lonely are the nights
As I sit before the hearth
Feeling as though
I were suspended in time
While fragments of dreams
Pass through my mind
Dreams interwoven in swirling lights
Slowly dying out
Like the flickering firelight

Lonely am I
In my quiet house of gloom
Where a weeping willow
Stands outside my room

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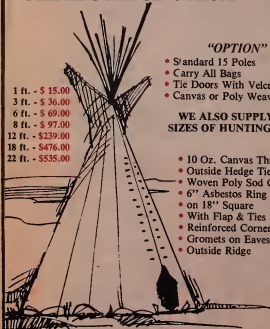
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Canada's History

by Larry Gladue

We are People of a different race and where we are now we do not deserve,
We have done nothing wrong except that we made the Whiteman welcome into our land.
We did not lift a hand we just watched in disbelief when he slaughtered our Buffalo herds and raped our land.
They told us that this was Progress. Our livelihood was gone we could no longer feed our Women and Children.
So they fenced us in small parcels of land and they put an Indian Agent to watch us, to watch us starve.
In the meantime his pockets were getting full.
Many a Whiteman got rich from our Pain and Misery.
Yes this is part of Canada's history.

Students: Did You Know?

By Everett Lambert

Recently I was at the Student Finance Board in Edmonton. I often go there. It has been my livelihood for the past five years. Writing just about supplements my income. As I was leaving there that day, I noticed this guy ask the receptionist for a copy of the guidelines. I didn't know they had these things available there. So, I asked for a copy.

And in case you've never seen these — and also depend on Student Finance — I'd like to tell you what it says.

The top of the form says "Single Student Away From Home" (that's someone like me who lives on his own).

These guidelines are effective for the "1987-88" school year:

Shelter	\$235
Food & Personal Care	\$185
Clothing	\$40
Personal Allowance	\$65
Local Transportation	\$35
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Total	\$575

Please note that the rent component of the budget is based on shared accommodation. This part is in bold print.

So, we're expected — as far as the Board is concerned — to live with someone else. Which, I

guess, isn't so bad.

For the 1985-86 school year, I received the maximum anyone can be allotted in one year — \$6,800. Not bad. Of this I had to pay about \$1,200, for tuition, supplies and books. That leaves about \$5,600, for eight months, which works out to about \$700 per month. How did I do that you ask? Well, I appealed their decision. Twice.

It's something I do — almost automatically — every year. I guess you could say, I'm a Native who has adapted to the system.

Anyways, I don't know about you, but even \$700, a month is hard to live on. It's kind of nice, or handy, to be able to write for extra money.

(It's kind of funny, or whatever, that many of us common scribes actually write for a living, or to supplement our income. It gives writing a different approach).

Well, there it is anyways! If you ever need any of these guidelines when you're filling out those Student Finance forms — you found them here first. By the way, I know there are lots of us out there who depend on Student Finance.

Letter To The Editor

Dear Editor:
Re: An Open Invitation

The Chief and Council of the Alexander Reserve are concerned with the quality and delivery of education in our Indian communities. In the words of recent studies, "it's a national disgrace". The promises made to Indian people about "Indian control of Indian Education" will be a mockery in another year or so as INAC policy changes, devolution and formula funding go into effect. The restrictions, limitations and funding cuts to emerging Indian post-secondary institutions should be seen as nothing more than an attack at this time at the foundation of self-government and Indian self-sufficiency. Policies and funding formulas are being developed and implemented without consultation of Indian people or groups both nationally and locally. These policies and formulas will have a profound effect on both the scope and quality of present and future Indian education in Canada.

We, as Indian people and Nations have had our differences of opinion and disagreements in the past and will have them in the future. For all our differences we have been united both in the past and are united now in our belief that our survival of our different peoples and Indian Nations. We also agree that the quality of the education our children receive will have a major impact on the quality of that survival, our communities futures and their personal lives.

We, of the Alexander community, believe that something must be done immediately to discuss and deal with the questions of Quality Indian Education, Formula Funding and Indian Post-Secondary Education. Therefore, we propose a national conference that will be hosted on the Alexander Reserve and sponsored by various Indian organizations and Tribal Governments to discuss and strategize a plan to deal with these issues on a national, regional and local level. A plan that would involve the media, non-Indian organizations and interest groups, with the focus being on gaining nationwide public support.

We cannot allow the Canadian Government to continue to determine our destiny anymore. We must unite and take a stand towards providing a foundation for the generations to come. Education is the stepping stone to self-reliance and self-determination.

We need your support and attendance to ensure that our children's dreams for education become a reality. In this way, we can truly determine our destiny.

We, the Tribal Government of Alexander, extend our hospitality to you at the National Education Symposium, August 17, 18 and 19, 1987 at Alexander Reserve, Alberta.

With the many feathers of education we can soar together.

Yours truly,
The Alexander Tribal Government
Chief and Councilors

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Bill Hanson Has Winning Concept

by Everett Lambert
KN Edmonton Correspondent

Recently at a Native employment conference, I met a very interesting person. He is Bill Hanson. Later, I learned that he only has a grade nine education, which is not much considering the ingenious concept this man had developed. The concept involves using "Dual Strategies" to develop Native communities where the "Dual Realities" exist: that is, the traditional and industrial, or modern, realities. In a neat "Programmer's Handbook" appropriately called *Dual Realities — Dual Strategies*, Hanson explains how to use his concept.

Central to the concept is the fact that within Native communities there exists these two realities. Even more central to the concept is the fact that people must accept that there exists these two realities. (Without making this acceptance it would be difficult to use his concept effectively. And I must say, that are those who believe the traditional existence is dead.) The one reality is the so-called "traditional" reality. Within this real Native people live much as they have for years: hunting for "wild" meat, gathering mother nature's fruit, and basically living off the land. Living this way of life, of course, illicit that certain way of looking at the world, that certain ideology. The traditional person often believes in or instinctively shares, disturbs the environs minimally, and lives a rural life.

On the other hand, there are the great many of us who live in the "modern" Western industrialized world. Earning the biggest buck, urbanization, and exploiting the natural environment are all part of the scenario. I should add that one doesn't have to live in an

urban environment to qualify. I know people who live in very rural settings and still subscribe to the contagious ideology.

It's striking that modern man has known these two realities co-exist and has yet to incorporate it into community development. I mean the fact just about slaps you in the face. Yet, how often do you see Native employment programs, alcohol and drug abuse programs, or even religions that cater to both. Not often. Although there are isolated instances. Poundmaker's Lodge, for instance, just outside Edmonton is one of those isolated examples. It combats alcohol and drug abuse in such a way that traditional practices are used. Sweetgrass and sweatlodges are all part of the very successful and well reputed program.

At the conference, as Hanson stood and talked to me, it was almost as if he were trying to sell a car. Well, where's the keys Mr. Hanson. You could chalk up another one here. What Hanson is talking about here is so relevant, especially in this changing Native world, that it's hard not to be sold on it.

After all, the Native hunters and trappers are going to be here for a long time to come, especially in Canada's northern reaches. And not only there. Smallboys Camp, nestled in Canada's Rockies in central Alberta, is an arch example of southern Natives living in the traditional mode. So if we're going to try and develop the Native community why not these people, who have a very legitimate existence. Why not? We have programs for people who want to stenographers or secretaries, businessmen, or cat skinner. Why not have those programs that pro-

mote trapping, moosehide processing, or making moccasins. I don't think it would hurt to teach the trapper how to better market his furs, or the lady who sells crafts, how to market that.

After the conference that day, a group of us were talking about higher education and the new Native studies program at the University of Alberta. Hanson's name, coincidentally, was mentioned by one of the ladies. The lady was commenting that she didn't plan on returning to school. She is middle-aged and probably will

be, or rather is successful without higher education. To illustrate that this is possible, she brought up Hanson's name. He was also mentioned as being a good lecturer possibly for the new Native studies courses. "Yes," said the lady, "he would be a very good lecturer, and he only has grade nine." Thus he is both a model of someone the student of Native life should hear from and he is also a model of someone, with only minimal education who is making it.

Hanson comes from a widely travelled past,

both in miles and in experience. Now a Consultant, Hanson was with the federal government for two years holding several posts. The National Employment Service, the Department of Man-

power, and Regional Economic Expansion only skims the top.

So he's been around the bush. And if you're into community development watch for the name — Bill Hanson.



Office Of Multicultural And Native Programming Opening At GMCC!

Gerry Kelly, President of Grant MacEwan Community College, will announce the opening of the Office of Multicultural and Native Programming (OMNP) at a media conference on Monday, June 22nd at the Seventh Street Plaza Campus of Grant MacEwan, 10030 - 107 Street in the main boardroom on the 14th floor, at 10:00 a.m.

The office is one of kind in Alberta and is the result of considerable work over the last year by the GMCC Task Force on Multicultural Needs and Services. OMNP will

serve as a clearinghouse for community groups and college staff to access multicultural and native projects on a college-wide basis.

"This office allows Grant MacEwan to respond to the needs of the multicultural community and brings us even closer to the many native and ethnic groups which have so much to give to the community," says Kelly.

The Office of Multicultural and Native Programming will now be able to handle requests from any community group.

ANSWERS to Puzzle Feature (ONE, TWO, THREE)

1. Editorial; Real, Idiot; Tie, Rad, Oil
2. Grainbins; Brain, Sing; Rig, Ban, Sin.
3. Hamburger; Harem, Grub; Ram, Bug, Her.

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Grant MacEwan College Focusses Native Programming

by John Copley

An office to focus and integrate native and multicultural projects has been opened by Grant MacEwan Community College.

The office was created in recognition of the need "for community colleges to meet the challenge of educational programming for our multicultu-

ral population."

Says Gerry Kelly, college president, "this office allows Grant MacEwan to respond to the needs of the multicultural community and brings us even closer to the many Native and ethnic groups which have so much to give to the community."

Executive director of the new Office of Multicultural and Native Pro-

gramming (OMNP) is Roman Petryshyn.

The new office has a mandate to:

- Provide services, consultation and leadership to a college-wide multicultural and Native network of instructors, staff and students;
- Assist in the development and coordination of all multicultural and native education pro-

grams at Grant MacEwan Community College;

- Initiate and maintain a working relationship with external agencies, post-secondary, community, government and other organizations interested in multicultural and Native programming.
- According to its representatives, the college is a national leader in Native programming. In 1987-88, it will offer a number of Native programs, including the Native Communications Program, an Indian business development project, a native women's conference (June 27 and 28), a social service worker program (at High Level), an early childhood development program (at

Alexander Reserve), a teacher aide program (at High Level), and a child care worker program (at High Level).

The Office of Multicultural and native Programming will have a variety of programs:

- a resource centre
- non-credit course offerings
- will help organize conferences and conduct applied research for externally funded projects
- staff network in specified areas (e.g., education for Natives)
- information programs (newsletter, display, public speaking)
- community endowments in multicultural and native education under the GMCC Foundation

Community groups wishing to have part- or full-time services to their cultural group can establish an endowment in the OMNP resource centre for this purpose. Such endowments may be eligible for a matching grant from Alberta Advanced Education.

The interest from an endowment could be used to hire a permanent staff person specializing in an ethnic or Native culture, both to service the donor community's educational needs and to be a resource within the college.

Smaller endowments could be used for part-time personnel or even annual lecture series, which could be established by even the smallest cultural group. •

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Diabetes Among Natives Rising

by Sandy Armstrong

The increased incidence of diabetes in Canada's native population received the lion's share of attention at a recent health symposium in Squamish.

The Sea to Sky Country Diabetes Symposium, attended by local band members, community health representatives, nutritionists and medical doctors, was the first such forum that addressed the growing problem of diabetes control among the native population.

People attending the symposium were treated

to a series of lectures that encouraged audience participation. Also, the forum included exhibits, question and answer periods, and consultation.

Nurses, dietitians and pharmacists conducted a series of workshops in which the various concerns of Type I (where insulin injection is required) and Type II (which may be controllable by oral tablets or diet) diabetics were discussed.

Squamish Indian Band member and Community Health Representative Shirley Roman, along with area physicians and nutritionists, addressed the growing concern of diabetes control among native people.

Canada's native population "very rarely ever suffered from diabetes before (the arrival of Europeans)," said Carol Eadie, secretary of the local branch of the Canadian Diabetes Association. "Recently, many Indians are starting to succumb to it."

It was also pointed out at the symposium that the East Indian population has shown a startling increase of diabetes affliction.

Doctors and diabetologists addressed such general concerns as the complications arising from diabetes, and new developments in the ways to monitor and treat those complications. •

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Salmon Conflict Heats Up

by Peter Racey

An ongoing conflict between native Indians and federal fisheries officials in the Port Alberni area is heating up again over the issue of who has control of returning salmon.

The federal fisheries department is claiming that members of the Sheshaht Indian band are fishing illegally along a temporarily closed stretch of the Somass River.

The Somass River has been designated a "conservation problem area" because Sockeye salmon returning upriver are fewer than last year. Fisheries officials appear ready to go to court if need be to prevent the Sheshaht Indians from fishing the river.

Fisheries officers, in two incidents, have charged a total of 10 fishermen. The incidents were in a previous dispute when officers charged three band members with

the illegal sale of fish.

The dispute is over whether native Indians have the right to control fishing areas on reserves. It's an ongoing — and sometimes violent — conflict between fisheries officers and native fishermen over who has control of returning salmon.

The ban on fishing was imposed after the drastic drop in sockeye. Fisheries officials suspect that a fall of hungry California mackerel created B.C.'s sockeye salmon crisis on the Somass and Stamp rivers.

It is thought that a whole generation of baby salmon swam down the Alberni inlet a few years ago — straight into the waiting mouths of mackerel. The mackerel first drifted north on the warm water current known as El Nino in 1982.

Salmon runs, over the last couple of years, have dropped from as high as one million fish on the two rivers to 17,500 this year.

However, members of the Sheshaht band apparently are prepared to defy the fisheries regulations. Indians say they need the fish to survive, and that the federal fisheries department just is not seeing their side of the story.

Recently, in one incident, after watching band members bring in 200 sockeye on the Somass River, officers arrived at the home of 51-year-old Chuck Sam ready for action. Officials blocked a road and pulled into Sam's driveway to hook a tow truck to Sam's pickup, which had a 50-metre seine net and five salmon in the back.

Sam is one of the 100 members of the band who have defied the federal fisheries ban.

A temporary truce was reached, however, and Sam's truck was returned.

A meeting has been arranged so that fisheries officials and native Indians can discuss fishing quotas.

Paddle Prairie Has New Balance of Power

by Everett Lambert

Alberta Native News and Western Native News
P. St. John, B.C., Correspondent

PADDLEPRAIRIE — After a heated and well-participated-in election this northern Alberta Metis settlement has a new balance of power, and a new man at the helm.

Residing over the two new councillors and the two incumbents will be Chairman Greg Calliou, who steps up from the position of councillor. Calliou will hold office until at least this time next year when he will have to run again if he wishes to stay on. In settlement politics the councillors vote on who should hold the chair position.

In a telephone conversation, Calliou commented that 200 of the 300 eligible turned out to cast their ballots. With a 67% turnout, it is the highest ever in a Paddle

Prairie election.

The two new councillors will be Pat Gauthier and Joe Cardinal, who are now the eldest of the decision makers. With 74 and 73 votes respectively, they outdid former chairman Albert Wanuch (58) and Skipper Villeneuve (20).

Richard Poiras, Federation of Metis Settlement executive, came in a competitive third with 68 votes, and Mervin Bellrose tallied 566.

As of late this huge settlement's politics has heated up since Calliou and his councillor brother, Dwayne, have stepped into the political arena. Political rhetoric has become increasingly abusive leading to visible discontent and, at times, outright violence.

This year's election ballots ended up in the hands

of the people who control the eight Metis settlements — the Ministry of Municipal Affairs in Edmonton. The results were contested and had to be recounted by Municipal Affairs as set out in the Metis Betterment Act (1958).

Certain settlement members attempted unsuccessfully to have Gauthier's candidacy proclaimed invalid, claiming illiteracy on his part.

(Having 403,027 acres Paddle Prairie is the largest Aboriginal land mass in Canada. Combined with the other seven settlements, the Alberta Metis own some 1.2 million acres of land. The other settlements are located at Big Prairie, East Prairie, Gift Lake, Caslan, Kikino, Fishing Lake and Elizabeth.)

The Health Line — Summer '87

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Date	Tape of the Week Title
Aug. 3-9	Bee Stings — It can cause death
Aug. 10-16	Flies — They could be dangerous
Aug. 17-23	Food Poisoning
Aug. 23-30	First Aid for Fainting
Aug. 31-Sept. 6	Suntan Booths

Indians Lament

by Larry Gladue

The land was so cold the day the last of the mighty buffalo left us.

Women cried and little children died. The men sat down and sang their death songs.

Throughout the following years we suffered. Just like we had gone to hell. But still we endured and gradually we began to rebuild because it was the start of another chapter.

Yes, it was the day after we gave way to the smarter and to the stronger.

But the hate was still there and throughout our rebuilding years it grew stronger and stronger. It broke my heart to see it spread like a raging prairie fire. Till there was nothing left but the memory of a once proud Cree nation trod under by the mighty word called "Progress."



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Indian Versus Metis Political Development In Alberta

by Everett Lambert

Comparing the politics of Alberta Indians with it's Metis is much like comparing the two's actual life. Both not only work toward the same goal, but their organizations have had similar beginnings and, at least once, have worked together.

In the late 1920s, meetings had taken place and Metis here had long been discontent. They approached Joe Dion who agreed to help organize. Dion travelled for two years gathering concerns of Metis in Alberta, especially in the north. Later, other Metis became involved (e.g. John Brady). In 1932 the organization, which was the forerunner of the present Metis Association of Alberta, was formed.

After prolonged lobbying, the Alberta government struck the Ewing (Half-Breed) Commis-

sion. After collecting concerns of the Metis, Ewing presented his report in 1936, recommending several ways in which to improve Metis life.

From this was passed the Metis Betterment Act (1939). It provided for the eight present settlements. Life on these settlements is indeed improving. Housing, recreation, education and health have all improved substantially.

Indian development started at approximately the same time Johnny Calihoo and Malcolm Norris (who was also involved in the Metis organizing) travelled gathering concerns. The Indians had similar concerns: poverty, unemployment and education. They, however, were also concerned with the paternalistic legislation of the Indian Act.

One of their first major accomplishments after their formal organization

in 1936 was winning a court decision in 1957. The decision allowed some 110 Hobbema people to return to their reserve. They had been forced to leave because of accepting scrip.

In 1963 the two organizations coordinated activities. Stan Daniels, President, along with the IAA's John Samson, hitch-hiked to Ottawa with a string of sausages to protest the deteriorating lifestyle of people living at Fox Lake. Since this, the IAA has produced the Red Paper, a counter proposal to the White Paper which proposed "termination of Indian status".

Most recently, this group travelled to London, England prior to the patriation of the Canadian Constitution. They successfully lobbied the government to recognize aboriginal rights.

The apex of both organization's achieve-

ments is the recognition of "Metis" and "Indian" as aboriginal peoples with aboriginal rights in the new constitution. However, these organiza-

tions have other similarities: They share the same growing pains; both had to do extensive travelling to organize; and when both leaders travelled to

Ottawa it can be seen in a very real way that both had basically the same goal. Essentially, both are working toward improving Native life in Alberta.

DIA To Close B.C. Offices

by Jim Reeves

As part of an overall scheme to cut the size of the federal public service across the country, the Department of Indian Affairs expects to close most of its district offices in B.C. over the next three years.

The move to close many district offices comes as a result, also, of native Indians wishing a greater degree of autonomy and freedom from government involvement.

The department's district office in Terrace is scheduled to close on April 1, 1988. The closure will affect 23 employees of the office, but indications are that efforts will be made to transfer as many as possible to other public service commission positions.

The closure of the Terrace district office means a loss of more than \$1 million in salaries in the

area's economy.

Indian bands have been demanding the right to manage their own affairs, and native peoples have also vigorously requested over the years that the Department of Indian Affairs lessen its direct involvement with the bands.

In Terrace, there already has been a transfer of funding for advisory services such as education and economic development. These funds were usually transferred to the tribal council which would then decide how to provide services to the individual bands.

The closures will, of course, affect bands differently. There are those native Indians who will look forward to the greater autonomy, but, also, there will be those who have some reservations about the office closures.

It is the ultimate goal of

most bands to operate all programs independently of the Department of Indian Affairs, but some bands may not benefit unless funding is increased so that advisory services can be established.

Unaffiliated bands with smaller populations may have a harder time of it, because they lack the political clout of larger bands. Critics of the office closures say that if funding is not increased, the department is guaranteeing the failure of smaller, unaffiliated bands.

The B.C. regional department office is reviewing the positions of smaller, unaffiliated bands and the effects of district office closures.

Proponents of the plan believe bands will ultimately receive maximum funding, as the proposal would eliminate the bureaucratic middle man. Funding would be sent directly to tribal councils.

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Children of the Earth

by Larry Gladue

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to us
to use, not abuse.
But we are slowly adjusting to this
different
lifestyle that the White man has
imposed on us.
My people are learning.
My people are yearning,
to be on equal terms with the
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in knowledge and technology.
But still we will not try to go to the
moon
and stars,
Why should we?
We have all we need here.
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Desmeules Seeks MAA Presidency

by John Copley

His concern over the ineffectiveness of current leadership has prompted Larry Desmeules to seek the presidency of the Metis Association of Alberta (MAA) in the September 1st election.

Until now, Desmeules, 48, has restricted his political activity to working behind the scenes, and his major efforts have been to provide services to Alberta's Native people.

Now, he says, he's concerned that the struggles for power and personality conflicts among the Metis leadership may destroy the association without immediate and effective changes.

"The present leaders are so busy fighting with each other they don't have any time or energy left to get anything done," Desmeules says. "Meanwhile, there is nothing being done to help the Metis people solve their many problems."

Desmeules says the organization cannot survive if it doesn't change and start focusing on action and results. He says he can achieve that as president by using the same skills that he used to successfully develop services for Native people — as the executive director of the Alberta Native Communications Society (ANCS) and as the founding manager of Metis Urban Housing (MUH).

As executive director of ANCS from 1971 to 1979 the organization developed into the leading Native communication organization in North America, developing numerous new programs and projects, and setting standards that are still the yardstick for measuring the success in the Native communication field.

As the founding manager of MUH, Desmeules created, in less than three years, an organization that has purchased 295 homes for Metis families

in urban centres across Alberta, thus enabling them to have good housing at affordable prices.

Desmeules believes that ability to get things done is what is needed to make Metis politics in Alberta effective again.

"There needs to be a change," he says, "a change that leads to action. Positive action that will get positive results."

Desmeules has been involved in Metis organizations all of his adult life.

The son of a Metis fisherman of the lake Nipigon area in northwestern Ontario, he first joined the Metis Association there in 1962. He has been an Alberta member since his arrival in 1969.

Desmeules and his wife, Ann, have two sons and two daughters, all of whom are successful in their professional lives.

Desmeules received the Premier's Award for his work with the Project Iron Star satellite experiment while at ANCS.



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Major Issues Slated for Metis Annual Assembly

by John Copley

A number of major issues are expected to occupy the attention of members of the Metis Association of Alberta (MAA) attending the group's annual assembly next month.

The MAA assembly will be held August 15 and 16 at Bear Lake, three miles east of Grimshaw in the Peace River district of northern Alberta.

The last year has been a difficult one for the association, filled with a number of crises which have dominated the time and energy of its elected representatives.

As a result of those crises, and the way they have been handled by the executive and board, the whole question of their performance and the style and substance of their leadership is expected to come under scrutiny.

In addition to reviewing

the performance of current and past leaders, the whole structure and strategy of the organization is expected to be questioned, and an effort made to revise the constitution and bylaws of the association to streamline its operation and make the leadership more accountable.

A year ago, mismanagement of Metis Housing, which was under the umbrella of the MAA, led to a shortage of funds for the operation of the association, loss of control over the service to Canada Mortgage and Housing Corporation (CMHC) and pressure for the resignation of President Sam Sinclair and the board of directors. Financial difficulties led to a cutback in staff and programs and postponement of the assembly and election for seven months.

Since the problem had occurred within the 1986-87 fiscal year, the circum-

stances of the Metis Housing crisis could not be questioned or discussed until the upcoming assembly held to review the activities of that fiscal year.

Leaders are also likely

to be asked to explain why Aboriginal leaders failed to secure entrenchment of Metis rights in the Constitution to provide the basis for negotiating self-government, a land base and other benefits during the First Ministers Con-

ference on Aboriginal Rights this spring.

Another housing issue expected to draw questions is the MAA's actions in connection with Metis Urban Housing that led to the dissolution of the

board of directors, the suspension of founder/manager Larry Desmeules and a major protest by MUH tenants that led to the re-establishment of the board and Desmeules' reinstatement.

Decision Coming Soon on Alcan Proposal

by Dale Armstrong

Salmon runs on the Nechako River face serious consequences if a federal fisheries plan to draw off massive amounts of the river's water goes ahead.

Opponents to the proposal voiced their concern recently over the government's plan that would allow the Aluminum Co. of Canada Ltd. to continue to draw off huge volumes of the river's water. A concern is that the proposal will cut the Nechako's flow by half its present level, and thereby causing potential damage to salmon

runs.

Native leaders representing groups that live and fish along the Nechako's banks are concerned about the already low water levels in spawning areas. Native leaders are calling on the federal government to drop the proposed plan.

Edward John, chief of the Carrier Sekani tribal council, had some strong words for the federal fisheries department when he said: "Back off from this agreement or the Nechako River will die, my people will die, and the government will have abandoned its responsibility to protect

Indians."

The government's plan will permit Alcan to reduce water levels in the river to 1,100 cubic feet a second from the present reading of 2,200. Alcan intends to construct a \$20 million cold water outlet in the Kenney Dam to provide cooler water during the summer's salmon-spawning period. Also, the proposal has Alcan maintaining the fish production in the Nechako at a level comparable with the water levels.

Through a series of meetings over the last few months, federal fisheries officials have been trying to convince various special interest groups on the plan. A decision on the proposal is to be reached soon.

The government's proposal is an attempt to head off a court battle. Fisheries have been scheduled to appear in court in late May of this year, but at the last

minute the government agreed to a 90-day delay. The case will proceed on August 31 if the federal fisheries department and Alcan cannot come to an agreement concerning the Nechako.

Opponents to the proposal are upset that the government would consider accepting Alcan's flow levels — which are about half what the fisheries department in court documents has said are required on the river.

Groups bent on preserving the Nechako River believe that what the waterway needs is more water, and that the mitigating work that Alcan is prepared to undertake is not adequate. Opponents to the plan say the government has "capitulated" to the aluminum company.

Those groups against the plan want the company and the fisheries department to return to court for a settlement.

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OUTSIDE



Deadlines for Metis Association Election Set

by John Copley

All executives and board positions will be up for grabs September 1st when members of the Metis Association of Alberta (MAA) cast their ballots at polling booths in Metis communities throughout the province.

MAA Chief Electoral Officer John P. Sinclair began accepting nominations for the 13 positions July 2, and nominations were closed July 31 at 5:00 p.m. The last day for withdrawing nominations is August 4.

The positions open are for the provincial president, and for one vice-president and one board member in each of the six zones.

Members of the MAA executive and board are not allowed to hold an elected position in any Local of the MAA or any other provincial Native organizations, but do not have to resign from such a position until they have been elected by MAA members.

Nomination papers for presidential and vice-presidential candidates must be signed by 25 members in good stand-

ing of the MAA — from anywhere in the province if for president, and from their respective zone if for vice-president.

Candidates for board members positions must have their nomination papers signed by 10 members in good standing of the MAA.

Members in good standing are those who are registered members of a properly registered Metis local. Locals must submit their membership lists by August 10 — the same day that nominations are posted — for their members to be on the electoral list. Members who are not on the electoral list may be sworn in at the polls and allowed to vote if they

have a valid MAA membership card.

Advance polls will be open from 8 a.m. to 8 p.m. Saturday, August 22 in communities where there are Metis locals. The polls will also be open during the same hours election day, September 1st.

The official count of election results is to be completed by September 8, and candidates will have until September 15 to apply for a recount.

More information about the election can be obtained by contacting John P. Sinclair, Chief Electoral Officer, Metis Association of Alberta, 120, 12520 St. Albert Trail, Edmonton, T5L 4H4, or by phoning 455-2200.

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A FINE LINE

Part II

by John Copley

The following is a true story. The names of the characters have been changed in order to protect their identities. Though these changes have been made the context of the story is factual.

The Boyle Street area of Edmonton, also known as "the drag", lies close to the downtown section of Alberta's capital city. The derelict filled area has a large transient population that swells in the summer and diminishes as the cold winter sets in.

The freelance writer assigned to the story says it was challenging and that he found that there is "a very fine line between agony and ecstasy. A fine line between there and here."

The final chapter, Chapter 3, will appear in the next issue of Alberta Native News.

It's 10:30 in the evening.

The sun's warmth has long since disappeared and a cool breeze sweeps in from the northwest.

I've only got three cigarettes left and my double sawbuck has been reduced by a fin.

I shiver a little and curse myself. I walk the few blocks to the Greyhound terminal where my small bag of clothing awaits.

Extracting a NAIT embroidered sweatshirt, I change quickly then deposit coins for another day's locker rental.

The terminal is crowded with late night travellers and I weave through the crowd and exit via the main

door.

A cab driver gives me a questioning look, grimaces, then scouches back into his vinyl seat.

A city police car slides smoothly and silently alongside me as I trudge down the sidewalk. I see the wary eyes of a moustached patrolman as he glances at me with distrustful eyes.

The sound of country and western music draws me into a tavern door. Scanning the smoke-filled room I spy an empty chair near the far door.

The chubby, unsmiling waitress sets a beer in front of me and doesn't appear surprised (or upset) when I offer no tip.

"Hey, be my partner?" asks a voice behind me.

Nodding to the nearest pool table he repeats his offer.

"Sure," I answer.

Three games, three beer, and seven dollars later I invite myself to sit at my partner, Gordon's, table.

The conversation abates momentarily but no one seems to mind my intrusion. After some self-introduction and small conversation I learn that all five at the table are related and come from the Bonnyville area. Arriving in Edmonton several hours earlier, they await a friend — a friend that is to supply a night's accommodation and a pound of black hash for the return trip home.

A half hour passes and the conversation level in the tavern begins to increase in volume. The loud voices of argument begin to dominate and a fight breaks out by the pool tables.

A large black bouncer swoops quickly into the flailing arms and fists and soon the battle is over. Both offenders are escorted to the door and the supervisor's voice snarls unpleasantly that guarantee permanent eviction.

The next half-hour or so brings even more violence to the room.

Two girls, both under heavy alcohol sedation, swing at each other and a top-sided victory is soon evident as the larger of the two yanks tufts of hair from her opponent's head.

The boyfriends are next in line for action and soon after the police are on the scene — complete with paddy wagon. Within minutes five people are inside it. I leave the bar and walk south.

Several hookers eyeball me as I pass them but only

one gives me the seductive smile.

I stop. We talk. We walk away together.

The atmosphere of the cafe is different than that of the tavern. The quiet lull of conversation buzzes across the room like the whirring of an electric fan.

Judy, it turns out, is new to the city, having arrived just three months ago. She is younger (19) than I assumed but readily admits to years of abuse, frustration and fear at the hands of her step-father.

The bitterness in her voice leaves no doubt as to the authenticity of her tale.

The result of an early divorce and too-many-mouths to feed, Judy is resentful and her heart has hardened to the pain she has suffered.

"Grade six," she answers to my question on education.

"Eight years old," she replies in answer to my question about her introduction to sex.

"Who gives a crap?" is the remark uttered when I tell her the dangers of standing on the corner and accepting rides from strange men.

"I do."

"You're weird, man — what are you after anyway?"

"Nothing," I assure her. "Only conversation."

"I'm not into useless conversation," she replies as she pushes herself out of the booth and heads out the exit door.

"You're weird, man — what are you after anyway?"

"Nothing," I assure her. "Only conversation."

I gobbled up the rest of my soup, toss the two-forty on the table, and leave the cafe.

It is a half hour after midnight. The streets are nearly empty and the cavalcade of cars that earlier seemed endless has now diminished.

"Got a light, mister?"

The voice from the depths of the darkened doorway is soft, yet firm and scares me half to death.

I fling my arm around in a futile gesture of self defence. I hadn't seen anyone as I peered into each passing doorway so naturally I am somewhat shaken. But I recover.

Unconsciously, my hand reaches for my lighter and I offer it forth, then decide to strike the light for her.

She puffs hard on the cigarette and mutters a thank-you, then,

"You not a cop, eh?"

"No," I reply.

"Want to buy some good pot?" she offers.

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I have only a moment to consider how I can tell her that that isn't my bag and still have her conversation. It is simple to me — no do, no interview.

"No cash," is my sorrowful reply. "But I'll smoke a joint with you," I add hopefully.

"Can't right now. I'm waiting for some friends. You live around here?"

"Sort of, right now anyway," I say, hating to lie, yet realizing that people who know they are talking to a reporter will usually speak with less accuracy than they otherwise would.

"I just got in from Vancouver yesterday so I'm still looking for a place right now. Stayed in the hostel last night."

"Yeh? We're from Vancouver, too!" she smiles warmly.

I reach my hand out instinctively and give her my "John, and you?" pitch and learn that her name is Kelly.

Kelly, originally from Edmonton, is a pretty 26-year-old Metis with dark short-cut hair and a complexion to match. Her sparkling teeth and healthy complexion tell me she is particular about her appearance.

The next half-hour passes swiftly and her bright conversation reveals a sharp, mature mind.

Albert and "Hawk", Kelly's friends, show up about 1:15.

Albert, a Kootenay Indian from the interior of British Columbia, is about 30 years old and could easily carry another twenty pounds on his six-foot frame.

Hawk is a bulky non-Native about Albert's age but, unlike Albert, Hawk's hair is long and unkempt.

"Who're you, man?"

Hawk's stare matches his ominous voice and I take a little time in telling him. Kelly breaks in with "he's cool" and I take it as my cue.

He grabs my outstretched hand with his opposite arm and it is now that I see the steel hook that hangs menacingly from his right arm.

"Hi," I say, "I'm John."

Albert, as though seeing me for the first time, asks what I want. I try to shrug noncommittally and say with a grin, "Well, how about a toke and a place to sleep tonight."

"Can you unload some weed for us?"

I tell again about my recent arrival in Edmonton and as he shrugs, a nasal snort complete with a "get lost" sign wheezes from his nose.

But I read him wrong.

"Yeh, us too," he sighs.

Later, while choking smoke in the back of a beat-up ten year old van, I learn more about my three new companions.

Friends for almost three years, they met by chance at a 1985 national motorcyclists party in Vancouver's "gastown" area.

Kelly, Albert and Hawk are constant companions. They are all from different backgrounds. They have all given up dreaming about success and prosperity and they each have their own reasons.

Kelly, a product of the "broken home" syndrome, never managed to complete grade nine. Arguing, bickering, drunken parties, and later, "more uncles than I

care to remember" kept Kelly away from her home and her school because "no one ever emphasized the importance of an education when I was younger."

Only Kelly's grandmother encouraged her schooling but she passed away when Kelly was only ten.

"To think parents owe it to their kids," Kelly remarks, "is sure they have proper guidance early in life. Screaming that everything is 'wrong, wrong, wrong' doesn't make much sense to a 15 or 16 year old — especially when no one cared about what or how you did anything until then."

Albert's background is different.

Known as wealthy people, Albert's family are proud and hardworking owners of a large orchard in B.C.'s interior.

Breaking from his family in a gesture of self-reliance and a "determination to have a career of my own, not to be an orchard slave," Albert's successes became his failures.

A Bachelor of Education degree is tacked to the inside wall of the old van. I mention it and Albert laughs bitterly.

"Education for the nation," he says in a saddened voice. Then, "B.S. to education!"

"Why so bitter?" I ask.

"Ah," I was pushed into education by the so-called educators," he replies.

Hell, I'm just one more statistic that no one will even notice.

Just another of the unemployed."

"There are literally thousands of teachers out of work in B.C. and Alberta. Across the country for that matter. It's sad, it really is. No teaching jobs available — and no one being taught anything of value."

Albert says the system "sucks" and that "passing marks are not required in crucial years of grades seven through twelve. If the classroom will be too crowded next year with you in it, or if the same teacher is returning and doesn't want you in his class again — well, that's two sure ways of passing. Hell, I'm just one more statistic that no one will even notice. Just another of the unemployed."

Mounting bills, no job, nowhere to turn, and becoming extremely frustrated in trying to make ends meet, Albert gave up his home and his dreams about teaching.

"If you have no security and nothing to strive for it is simply easier to bum around in the summer and take the occasional job in winter. I guess I'm tired of always having to please the system and never having the system try to please me."

Does the winter job pay for the summer slumber? "Not really," says Albert, "but as you know, once you've experienced the transient lifestyle for a bit, it's pretty easy to get by and live cheap."

I glance at my Timex. It's nearly three in the morn-

ing. Though I've been invited to stay the night no one seems to be inclined towards sleep.

Hawk is a different kind of guy.

Born in the U.S. state of Wisconsin, Hawk tossed away his chance at an education when he joined the Marine Corp at age 19.

Decorated twice for valor during the Vietnam crisis, Hawk now wears a steel hook instead of a right hand.

"That's not my reason for going nowhere though," he says as he tells of how he and many others returning from the battlefields in Vietnam were labelled "baby-killers" by the very people he was trying to protect.

In the USA and in Canada, Hawk claims money, not unity, is the goal of those who run our lives.

"The clock is set against us the day we are born," says Hawk.

"Unless we have money, and more importantly, as long as we play by 'the rules'. Today is not unlike the barbaric times of the Roman Empire or the ancient kingdom of Macedonia.

"If you are born with a silver spoon you can make it, financially that is. But anything less and you'll always be a slave for someone else — making the company hundreds of dollars a day and then watching them pay you five bucks an hour in return."

The rich get richer?

"The financiers," says Hawk, "they control the politicians. The politician is selected by these 'money-men' and then through electronic and other forms of media — presto! The public has two candidates to choose from — both controlled by the same financiers, who win no matter what."

Hawk looks around and says to no-one in particular, "the sheep fit in okay but only because the credit card still works. If people ever take a really good look..."

The conversation dwindles like an unkindled campfire and heads begin to nod in drowsiness.

I shake my head, glance at my watch then verify that everyone is still here. It is 6:30 in the morning.

I have to take a leak. Bad. I get out of the van and move to the concrete wall protection on the other side.

I've only half finished when a deep male voice bellows, "Freeze. Police. Stand where you are!"

Watch for Part 3 in the next issue of Alberta Native News.

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Ancient Native Art Rediscovered

by Sid Durston

A photography technique at the University of British Columbia's Museum of Anthropology is helping to illuminate intricate designs of ancient native Indian art.

The artwork of some of the greatest artists this region has ever developed is being rediscovered with the aid of infrared photography, as faded and worn paintings are being recognized and redrawn.

The Image Recovery Project has found that collections of weathered, grey cedar boxes held in storage in museums throughout North America contain designs often missed by the naked eye. The cedar boxes, collected over the last 100 years or so, were considered to be of limited anthropological value because the art-

work was worn and faded.

The intricate designs required interpretation by skilled masters, but even those with the attained knowledge to understand the designs found they had to rely on guesswork due to the faded nature of the artwork.

Now, though, the importance of the cedar boxes has increased to the level where a new generation of artists can find both inspiration and guidance from studying the work of the Haida masters.

The project's most stunning discovery came from a bundle of old boards that is now known to be a ceremonial house front which once graced a Tsimshian lodge in Port Simpson, on B.C.'s northern coast. Only one other such house front exists in the world —

and that is in the Smithsonian Institution, in Washington, D.C.

Until a few years ago, the badly aged and rotted planks were in storage at UBC's Museum

that provided the facing for about 25 longhouses. The houses fell into disrepair after smallpox devastated the community. This scenario was played out up and down

Reid, and Port Simpson elders, in the project to reconstruct the housefront to its full size. The work is being traced on to a fabric screen which will be returned to Port Simpson so the band can transfer the design on to a building — recreating a small piece of their heritage.

The artwork shows a great grizzly bear, etched

in black with nostrils and tongue in red, guarding the entrance portal. Hovering above, outlined in red with highlights of black, is a strange figure, believed to be the human spirit of the bear below.

The Heritage Society of B.C. has described the housefront as "one of the great art treasures of the world."



of Anthropology. It wasn't until the museum began to experiment with infrared photography, that the true value of the planks became known.

Port Simpson, between 1830 and 1860, flourished as the cultural and trading centre of the Pacific Northwest. The village was noted for its decorative housefronts and massive paintings

of the B.C. coast as the disease spread like a plague among native communities. The decimated native cultures were then overwhelmed by European influences.

The Smithsonian Institution, in 1875 collected a Port Simpson housefront for display — and for more than 100 years it was thought to be the last of its kind.

The old stack of Port Simpson boards have been systematically photographed using infrared film, and then reshot using high contrast film. The result was photographic strips on which the design details leap to life.

The museum has enlisted the aid of Haida artist and carver Bill

Seven Days

On the First Day the white man looked upon the earth and saw that all was well. He was not happy.

On the Second Day he set sail upon the ocean. He had to find something to conquer. He was not happy.

On the Third Day he found land but it was inhabited by strange looking people. He had to have this land. He was not happy.

On the Fourth Day he set about trying to conquer these strange looking people but found that he could not so he smoothed-talked them into small parcels of land which he called 'reservations'. But the land was still beautiful. He had to do something about it. He was not happy.

On the Fifth Day he set about chopping down the trees and plowing the land. He also polluted the lakes, rivers and streams and killed off most of the wild life. Then he looked up at the sky and saw that it was still beautiful. He had to do something about it. He was not happy.

On the Sixth Day he invented smog and acid rain and he also invented objects that could fly and filled the skies with them. The he looked up at the moon and stars and saw that they were still beautiful. He had to do something about it. He was not happy.

On the Seventh Day he looked up at the moon and stars and tried to figure out a way to conquer them. But the heavens are the home of our grandfathers and maybe my brothers. This is where the white man will stop.

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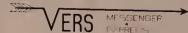
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Alexander Band Takes Action on Indian Education

by John Copley

The Alexander Indian Band is not only concerned about the impact of cutbacks in funding for Indian education, it is doing something about it.

The band will host a National Indian Education Symposium to be held on the Alexander Reserve August 17, 18 and 19.

Indian educators and educational administrators from across Canada have been invited to assist in planning the symposium. At Alexander, the logistics of planning the event and ensuring that necessary facilities and services are in place is being handled by a team composed primarily of band members who are either university graduates — underlining the band's emphasis on the importance of education.

Several hundred delegates from across Canada are expected to attend — educators, education administrators, Elders, parents and young people.

Chairman of the organizing committee is Adele Arcand, education administrator for the Alexander Band. She is concerned that Native people do not have enough access to government on educational matters, that Native input is being ignored.

"Policies are being introduced so quickly to

the Native community that no one has had a chance to study them or understand them fully."

Of immediate concern is cutbacks in funding of about \$600,000 for post-secondary education and band controlled schools in Alberta over the next two years.

Also of concern is the cutbacks in administrative funding to a point where it will be virtually impossible for band-controlled schools to be administered properly. With administrative funding of \$180 per student per year in Alberta, the Alexander Band, with 200 students, would receive only \$36,000 — not even enough to pay the principal, never mind the other essential administrative costs.

Organizers of the symposium are also seeking the support and participation of Native groups and individuals not directly involved with education, and non-Native groups and individuals who share their concern, to strengthen their efforts.

In addition to symposium sessions dealing specifically with educational funding concerns, a variety of cultural activities are being organized. Camping facilities will be available for the use of those attending the symposium.

"We, as Indian people and nations, have had our differences of opinion in

the past, and we will have them in the future," says Alexander Chief Allan Paul in a letter to prospective delegates.

"We are united now in our belief that our children are our most precious resource, and as such represent the survival of our different Indian peoples and nations. The quality of the education that our children receive will have a major impact on the quality of that survival, our communities' futures and their personal lives."

"The promise made to Indian people about 'Indian control of Indian education' will be a mockery in a year or so if Indian and Northern Affairs policy changes, devolution and formula funding go into effect."

Chief Paul says the restrictions, limitations and funding cuts to emerging Indian post-secondary institutions should be seen as "nothing more than an attack at the foundation of Indian self-government and self-sufficiency."

The main thrust of the symposium will be the development of strategies to deal with these concerns at national, provincial and local levels, and to generate the support of the media, non-Native organizations and the public at large, nationwide.

A number of prominent Indian educators will be keynote speakers at the symposium, which will also feature information and strategy sessions, consultation with Elders and youth, and cultural and social activities.

The Alexander Band has been a leader in Canada for many years in Indian control of education at the local level, and in the development and implementation of innovative educational programs and activities.

More information about the symposium can be obtained from the Alexander Education Centre by phoning (403) 939-3551, or by writing to P.O. Box 510, Morinville, AB T0G 1P0.

Native Artist Gets Extensive Exposure

by John Copley

LETHBRIDGE — Fans of Native art have had a full and varied menu to choose from this summer.

A number of exhibitions featuring Native artists have been featured at various venues throughout this southern Alberta city, many of them in conjunction with the week-long National Native Indian Artists' Symposium at the University of Lethbridge in July.

Two major shows were featured at the Southern Alberta Art Gallery. "Stardusters" features four of Canada's leading contemporary Native artists — Jane Ash Poitras of Edmonton, Joane Cardinal-Schubert of Calgary, Edward Poitras of Regina and Pierre Sioui of Quebec — in a powerful exhibition that has been touring across Canada since it opened at the Thunder Bay Art Gallery last fall. "Two Worlds" is an exhibition of contemporary Canadian Indian art from the collection of Indian and Northern Affairs Canada, organized by the Mackenzie Art Gallery in Regina and featuring 23 works by top new and established

Native artists. Both exhibitions were co-sponsored in Lethbridge by the Department of Native American Studies at the University of Lethbridge.

At the Lethbridge Public Library, "Robes of Power," an exhibition of the ceremonial robes of the Northwest Coast Indians was featured.

"Visions," an exhibition of photographs by members of the Native Indian/Inuit Photographers Association, headquartered in Hamilton, Ontario, was on display at the Bowman Arts Centre.

Surrealistic painting with strong ties to Northwest Coast traditions by Laurence Paul were the featured exhibit at the Galt Museum Art Gallery.

At the University of Lethbridge Art Gallery, an Inuit art exhibition was featured, many of them based on the Sedna or Taledayo legends about the Goddess of the Sea who controls the movements of the sea and all the creatures which live in it.

The works of a number of local Native artists were also featured at the Truitt Art Gallery Restaurant.

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GIVE US A CALL

Indian Association Organizing Education Rally

by John Copley

A massive rally to protest cuts in funding for Indian education is being organized by the Indian Association of Alberta.

The rally is to be held at William Hawrelak Park in Edmonton on August 16, the day before a National Indian Education Symposium being organized by the Alexander Indian Band to discuss the same concerns.

While the timing of the rally just prior to the symposium is not a coincidence, organizers of both events emphasize that they are not directly related.

While the IAA is interested in drawing attention to the event in a significant way, the symposium organizers are concentrating on the development of long-term strategies.

In both cases, Indian leaders are concerned with recent decisions and actions on the part of Indian Affairs with respect to policy changes, devolution plans and funding cuts in the area of education, which they see as a real threat to education as a Treaty right.

As advertising for the rally says: "You have a responsibility to be heard. You have a responsibility to secure the right to education for our future generations. Show your concern! Show your support! Plan to attend the rally."

To make that attendance possible, the IAA is working closely with Indian bands throughout the province to organize buses and other means of transportation for Elders, parents and young people who want to attend the rally. Priority is being given to high school, special school and post-secondary students.

More information can be obtained from band offices or the IAA.

Natives Protest Change of Venue

by Peter Racey

Native Indians in Smithers recently voiced concerned protestations concerning the possible move of a land claims hearing to Vancouver.

A group of 20 protestors, chanting "Stay in Smithers, stay in Smithers," gathered in the hallway outside of B.C. Supreme Court Justice Allan McEachern's chambers until sheriffs ordered the noise to stop.

McEachern, saying he "did not intend to sit for any prolonged period in Smithers," recently ruled that the land claims case will be held in Vancouver when court re-

convenes after the summer recess.

McEachern based the decision on the fact that he and 11 of 12 lawyers involved in the case and two court reporters all live in the Greater Vancouver area. McEachern has found his weekly commute to Smithers a "wearing experience which affects concentration."

A Vancouver trail, McEachern reasoned, would be more convenient.

However, a lawyer representing the 54 Gitksan Wet'suwet'en chiefs in the case argued that a move to Vancouver would prejudice

his clients' land claims efforts.

Peter Grant said a trial relocation would have "critical implications for the plaintiffs" as it would both prejudice the integrity of the trial process and hinder his clients' ability to continue their case.

In responding to Grant, McEachern said it was made clear in pre-trial conferences that opening the case in Smithers — where the B.C. Supreme Court does not normally convene — involved a concession. McEachern reserved decision on Grant's request.

The 54 Gitksan Wet'suwet'en chiefs are

suing the federal and provincial governments for recognition of their claim to 57,000 square kilometres of land in northwestern B.C.

Grant's request was made, he said, because public proceedings are an integral part of both English common law and Gitksan Wet'suwet'en laws.

However, in response to Grant's reference to Gitksan Wet'suwet'en law, the chief justice said: "There is only one legal system in operation in this court-room."

McEachern

Council Rules Against Hotel

by Sandy Armstrong

The B.C. Council of Human Rights, in a recent decision, has taken a Burns Lake hotel to task for discriminating against natives.

The human rights council found the Lakeland Hotel guilty of wrongfully ejecting a group of natives from the establishment's beer parlor after the Indians refused to leave voluntarily when one of them allegedly fell asleep at a table.

The council agreed with the complainants that they would not have been asked to leave the beer parlor if they had been "white."

The Burns Lake establishment has been ordered to pay four native Indians \$500 each and another native Indian \$1,000 for discriminating

against them on the basis of their race.

The five complainants, along with four other natives, were forcibly removed from the hotel's premises in April 1985. In reaching agreement with the complainants, human rights council chairman Douglas Wilson determined that hotel manager David Gramlich was unable to prove the complainants were "undesirable" as defined in the Liquor Control and Licensing Act.

The council ordered the hotel to pay Ron Alec, Marlene Alec, Warner Adam, Ruby Adam and Rosemary Johnny \$500 each, and to pay Warner Adam an additional \$500 because Gramlich told him he was barred from the hotel for "causing problems for his business."



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Satiacum Free — For Now

by Peter Racey

Hereditary Puyallup Indian Band chief Robert Satiacum is out of jail but his troubles appear to be far from over.

While Canadian immigration officials recently granted Satiacum refugee status, and freed him from three-and-a-half years of imprisonment at Oakalla's maximum-security wing, U.S. police have vowed to continue their fight to have Satiacum extradited.

Satiacum was convicted in the United States on charges of racketeering, arson and conspiring to commit murder, but fled the country two days before he was to be sentenced in 1982. He was arrested in Saskatchewan in 1983. He has fought deportation to the U.S. since then.

Satiacum's new-found freedom is far from crystal clear. U.S. authorities are determined to face sentencing for the crimes. Peter Mueller, an attorney from Seattle, has asked Ottawa to begin extradition proceedings.

As it stands now, Ottawa intends to appeal the immigration board's ruling, and immigration officials plan a second hearing to determine whether Satiacum can stay in Canada.

Mueller said he believes the decision to grant refugee status to an American is a first. "I am very surprised. It has

been represented to me that this has never happened with a U.S. citizen."

Satiacum maintains that he has faced persecution in the U.S. ever since he became an outspoken native rights activist in the 1950s. His lawyer, Lyn Crompton, said: "It's now apparent the Canadian government believes that he was persecuted. That is what they found."

Asked if he felt justice had been done, Satiacum said: "Not totally, but I feel the position Canada has taken has been very gratifying."

He said the appeal process has not yet been completed, but added: "I feel very grateful to the immigration appeal board representing the Canadian people."

During three-and-a-half year of hearings, he said, he was able to produce witnesses and documents to show he had been a victim of persecution in the U.S.

Satiacum has been released on his own recognizance in the amount of \$1,000. He does not have to report to immigration authorities unless requested.

Mueller, who helped prosecute Satiacum in 1982, said U.S. officials have asked Canadian authorities to serve a provisional arrest warrant to keep Satiacum in jail until the extradition request is completed. •



Business Management Among Training Programs Assisted

Lakeland College in St. Paul is establishing a one-year basic management certificate program to offer business education training in several topic areas.

Since people already in business are expected to take advantage of the new courses, the program is to be offered from 3 to 6 p.m., Mondays through Thursdays.

The total cost of the program will be \$113,000 with \$20,000 being met by the Agreement.

One-and-one-half new jobs will be created and 12 to 15 existing businesspeople will increase their skills.

In Bonnyville, the Kehewin Band has been granted assistance to support a heavy duty mechanics training program. Trainees will attend NAIT for two months each year for four years while working the other 10 months under a certified mechanic on the reserve.



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The Heart's Memories

by Loretta Miskenack

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night
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Potential Metis Candidates Jockey for Position

by John Copley

As the July 31 deadline for nominations draws near, candidates (and some who are still deciding if they are going to run) for Metis Association

of Alberta (MAA) elections are jockeying for position.

September 1, MAA members will elect a president and, from each of the six zones in the province, a vice-president

and a board member.

Much of the activity is behind the scenes, as potential candidates are busy seeking out their supporters and finding out who their competition might be before committing themselves to seeking a certain position.

Presidential aspirants are bargaining, each trying to persuade the other to seek a zone vice-presidency instead and still support their presidential campaign. Vice-presidential candidates are trying to persuade their opponents to support them and settle for becoming zone board member instead.

A number of candidates, not wanting to climb aboard a sinking ship, are assessing the future of the organization to ensure that the funding and other resources will be in place so that they will be able to do an effective job if they are elected.

The presidential race should be a hot one. Current President Sam Sinclair announced in March that he was stepping down after eight years in the job, but it is rumored that he is now reconsidering. If he does, he will be facing some new opponents. Larry Desmeules, the founder and manager of Metis Urban Housing (MUH), has announced he is running, and his record of getting things done (he has acquired several hundred houses for Metis families as manager of MUH) should

draw votes well. JoAnn Daniels, a former MAA vice-president who was defeated by Sinclair two years ago, is running again, carrying on the family tradition. Her father, Stan, was MAA president for many years. Another former vice-president, Joe Blyan, who has unsuccessfully sought the presidency several times, this time has decided to seek the Zone 1 vice-presidency instead. Stan (Butch) Plante, the founding president of Metis Local 1885 in Edmonton, is still not sure whether to seek the presidency or the Zone 4 vice-presidency.

In Zone 1, Blyan's chief competitor will be Gerald Thom, who holds the position now after taking over in June when Frank Spence resigned for health reasons in the midst of a protest over how he had served. Thom had previously been the Zone 1 board member. Spence had been appointed several months earlier, to replace Richard (Sonny) Bourque, who was removed from office.

In Zone 2, the current vice president is August Collins, who was appointed to fill the position when Eric Ward, who won the position by acclamation two years ago, resigned. Collins has indicated he is so disgusted with the political infighting and personality conflicts eating up time and resources at the expense of the people the

MAA board represents, that he may not run, and at one point threatened to pull out of the MAA and run his region independently.

There is little indication of who might contest Zone 3 (Calgary and southern Alberta) positions, since Aurele Dumont resigned and moved to Calgary. Board member Joan Major-Melmas moved up to finish out his term, but no other candidates have come forward. Possibilities are former board member Peter Peltier and Jim White, a former board member who is now president of a local in the zone.

Stan Plante decides to seek the Zone 4 vice-presidency, that could change the picture drastically, for otherwise likely candidates such as Leonard Gauthier, Bill Haineault and even Mike Woodward might withdraw and get behind his candidacy in order to ensure the defeat of either current vice-president

Ben Courtoreille or current board member Ron LaRocque. Courtoreille has indicated he might seek the presidency, but may be wavering now in the face of the opposition. LaRocque will likely seek the board member position of Courtoreille decides to seek re-election as vice-president.

If Paul Sinclair decides to seek the presidency instead of seeking re-election as Zone 5 vice-president, board member Jeff Chalifoux is his likely successor — if he decides to seek a position at all. If not, Chalifoux should have little trouble getting re-elected as board member.

In Zone 6, George Amato should have no trouble getting re-elected as vice-president, although Ralph Chalifoux is considering running. Even if new board member Florence Henry runs, her success will depend on the strength of whoever runs against her — if anyone does.

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Lines on Living

by Rabbi Haim Kemelman

None of us can avoid irritation in life. A slight itch here, a tight spot there, a little agitation is enough to ruin a day, to wreck a mood.

How shall we avoid it? We know we can't detour it, so we might as well make use of it. It may present us with a brilliant quality of character to turn our perspiration into a form of inspiration.

The oyster, irritated under the skin and unable to scratch or run out of his shell, transforms irritability into a thing of beauty, an enlightening and instructive lesson to us.

The pained oyster meets the irritation that gets under his skin and snatches sweet beauty from misery. Surely he doesn't like it, but since he can't avoid it, he makes the best and the noblest of it. The result is the extraordinary pearl — a creation of pain, duty and beauty.

From the bristling stuff in his nature, the oyster turns out a brilliant jewel: a pearl.

To make a pearl out of irritation is a precious characteristic of brilliancy and inner strength. And since irritation is a daily occurrence in everyone's life, the choice is either to "burn up" in sparks of rubbing friction, or to create the sparkles of a splendid gem.

The creation of a pearl in character, under little annoyances and irritations of life, requires the skill of patience, and soul of endurance and the set-

ting down to an acceptance in dealing with what lies at hand (or get under one's skin), instead



of fretting and complaining.

The world soon gets tired of the habitual kvetch (a word in Yiddish for a neurotic self-pitying nag), a bundle of sighs, boxed in by his own nuts and bolts. We often bleed under the skin of our own irritations, scratching and stretching petty annoyances and trifling itches into bruising and oozing wounds — internally hemorrhaging and showing a bad temper outwardly.

A person who can divert himself from the daily little nuisances by investing himself, herself, in the larger visions of beauty, service and duty, might find in little miseries little consequence in altering one's mood, character and disposition. Patiently waiting,

calmly enduring — in charity and in the faith of life and love — might be the prize of the pearl of an optimistic heart. By counting our blessings rather than by exaggerating our bruises, by lightening the burden of pain in others rather than dwelling on our vain (often imaginary) hurts, we might find annoying trivialities of life as the very opportunities of our character and nature.

The stronger ill-tempered winds confronting us can rather serve us, if we orient ourselves to sail with the breeze and soar in an uplift. "Kites," we know, "rise against the wind, not with it." Isn't it possible that rain and storm, occasional aches, pains, illness and irritations come into our lives to make us better appreciate the sunshine of our wondrous living in life's daily splendors?

The diamond will show

an extra sparkle after it had been subjected to a cut here, a rubbing-edge there, the friction of a polish. The "roughing" of adverse moments may add the special shine of lustre to the patient heart. Might we not see in the little duties, itches and endurance of life, the labor-pain to our higher and ennobling beauties of life and character: the "pearl" — ouch — in creation, a glory in adoration?

Better yet, we are superior to the oyster in a thousand and more ways — and in adding laughter to our tears. If we can laugh off a little trouble, a little slight, a little hurt, a little irritation, why, we can laugh on and on. Characteristically, we might have plenty to laugh about — all in pearl-vision and in sparkling vitality and positive identity. •



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Soviet Space Garbage Harmless

by Al Sharp

The rocket body of a Soviet Cosmos satellite that fell into northern Canadian airspace in mid-July is non-nuclear, according to defence department reports.

Defence officials say they had the "space junk" tracked down almost two hours before it struck an uninhabited area along the border between Manitoba and the Northwest Territories.

The North American Aerospace Defence Command advised officials in Ottawa at 5:43 p.m. Vancouver time Friday, July 17, that the rocket body would penetrate Canadian airspace. The alliance, in charge of protecting Canada and the U.S., originally predicted the body would stay within the Soviet borders.

However, due to atmospheric conditions, the space debris skipped into the Canadian zone at 7:28 p.m.

The intrusion poses no danger to people or the environment, the department said.

The rocket body is the vehicle that launches the satellite into orbit. The body separates from the satellite after the initial take off, and usually burns up or lands below the satellite's orbit.

The "space junk" plummeted to Canadian soil in an area about 470 kilometres northeast of Churchill, Man., said Tim Dunne, a public affairs officer with the Armed Forces.

Ennadai, N.W.T., located about 160 kilometres north of the possible landing site, is the closest community to the impact. •

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Fish Wars Break Out Again

by Sandy Armstrong

Tradition is pitted against conservation once again, as the fish wars have erupted on British Columbia's waters.

Tradition has on its side native Indians who claim centuries-old rights to fish from the province's coastal and inland waters, while firmly squared against the natives is the federal fisheries department who intends to protect what is seen as a finite resource.

Also, at issue is the illegal sale of fish caught by Indians during their food fishery.

The conflict which has seen violence in the past, has bred bitterness on both sides. Fisheries officers now carry sidearms.

Expressing the concerns of the native fishermen is 58-year-old Ray Silver, an Indian who has come each year to the Vedder River east of Vancouver since he was a boy. Silver believes Indians should be able to sell their catch because "more people would be on the river then. Fewer Indians would be on welfare or sitting in the bars."

Federal fisheries officials are examining possible inland fisheries that would make it legal for Indians to commercially harvest salmon.

While one of the latest action spots in the dispute is the Somass River — which runs through land occupied by the Shesat band on the western edge of Port Alberni — another conflict is developing on the Fraser River.

The Fraser River — the continent's main salmon producer, and a resource fished by 91 Indian bands — last year saw a food-fishery catch that totalled 605,343 salmon.

Federal fisheries policy is to manage the resource first for conservation, and then for the native food industry. The commercial and sports catch is allocated later.

In the Somass River dispute, Shesat band spokesmen reject a suggestion by the fisheries department that the summer sockeye run is in trouble. They say there would be no problem if the band was allowed to fish in the traditional manner.

However, Don McCulloch, district supervisor

for the fisheries department, says: "I've been here since '73 and this is the worst I've ever seen it." He was referring to the small numbers of salmon returning to the Sproat River and Great Central Lake systems.

Figures were down by as much as 80 percent, he said.

On the Fraser River, rows of floats holding up shallow strips of gillnets are constant reminders of the tradition associated with the native fishing.

by Peter Ravey

The struggle is over: the South Moresby region of the Queen Charlotte Islands is to be preserved as a national park.

The signing of an agreement on the national park concept by Prime Minister Brian Mulroney and B.C. Premier Bill Vander Zalm on July 11 in Victoria ended a 13-year fight by Haida Indians and environmentalists to save the South Moresby region.

In reaching the settlement, Mulroney and Vander Zalm hailed the agreement as the most important park agreement in more than a century.

The signing ceremony was not attended by any members of the Haida Nation, due to the fact that a potlatch was being held at the same time in Skidegate to commemorate the official formation of the reserve area.

Both Mulroney and Vander Zalm were effusive in their comments concerning the \$106-million agreement which will see the region first designated as a national park reserve pending settlement of the Haida's claim to the area.

Said Vander Zalm: "It just shows that when you mix several parts of Irish charm and Dutch stubbornness — pardon me, determination — and shake things up, good, positive things happen."

Mulroney praised the efforts of both federal and provincial negotia-

tors when he said: "This agreement is about preserving our heritage — protecting our environment and — a new climate of cooperation in our federal-provincial process."

The establishment of the park is significant comparable to the formation of Banff National Park in 1885, according to federal environment minister Tom McMillan, who witnessed the South Moresby accord along with provincial counterpart Bruce Strachan.

South Moresby will become a 145,000-hectare reserve — and in the process will become the largest of British Columbia's five national parks. Also, yet to be negotiated are the boundaries for a marine park in the waters surrounding the park.

Mulroney stressed that the Haida community "will be involved in a meaningful way" in park planning, development and operation.

The \$106-million package will be paid out over eight years, rather than the 10 years Ottawa previously offered. This will enable B.C. to earn more interest, Vander Zalm said.

In the deal, Ottawa will pay: up to \$23 million to compensate forest companies no longer able to work in the region (B.C. will pay \$8 million); and \$50 million over eight years for a new Queen Charlotte Islands Regional Development Fund to provide tourism facilities.

Musquem Band Wins Court Appeal

by Sid Dunston

The Musquem Indian band will appeal the refusal of an injunction to bar the provincial government from transferring part of the University Endowment Lands to the Greater Vancouver Regional District.

The Musquem band council was given the opportunity to appeal by B.C. Court of Appeal Justice Henry Hutecheon. Band representatives will be able to appear before a three-judge panel — probably in September or October.

While granting the band the appeal procedure, Hutecheon however refused an application for an interim injunction pending the appeal hearing.

The appeal is of the judgment of B.C. Supreme Court Justice Mary Southin, who on July 2 refused an interlocutory injunction pending a trial of the Musquem action.

At a full trial of the matter, the band would be asking for a permanent injunction restraining

both the provincial government, through Minister of Forests and Lands Dave Parker, and the GVRD from transferring the lands claimed by the band under aboriginal title.

On the order sought against the province, Justice Southin said that for 800 years the law has been that an injunction was not available against the Crown or a minister of the Crown.

"In respect to (her) first reason," Justice Hutecheon said, "it would appear that Canadian law is not as it was held to be by the judge. In 1901, the Privy Council (in an appeal case) held that an injunction could be granted against a commissioner of Crown lands at the instance of an appellant who was asserting an aboriginal title."

There is still a question as to whether section 11 of the Crown Proceedings Act has changed "what would appear to be the law as stated by the Privy Council," he said.

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Money Speaks Louder than Concepts

by Jim Estes

Delegates to a recent United Nations conference on endangered animals found it down to what some say is the most important part of their work: money.

About 700 officials from around the world gathered in Ottawa, and in the first week of the conference they discussed the issue in committee meetings and in hall corridors. Then came the time to decide how much money to put behind their words.

The officials represent 95 countries that have signed the Convention on International Trade in Endangered Species. The task was to figure out how much money each country will contribute toward running

the office that administers the 1973 convention.

The convention is based on the theory that it is impossible to stop poaching in the field, but that it can be reduced by controlling trade in endangered species.

Eugene Lapointe, the Canadian who heads the organization, said conference delegates were asked to boost the \$1-million US budget to \$1.6 million next year and \$1.8 million in 1989.

That's only a fraction of the \$5 billion US or more that Lapointe says international wildlife trade is worth annually. And he's not optimistic about getting more money to run CITES.

Some countries —

including Japan, Great Britain, the Netherlands and Italy — are among those willing to adopt the full budget.

The United States,

Australia, West Germany and Canada are on Lapointe's list of those delegations he expected to oppose increased contributions.

However, Canadian Wildlife Service director

Tony Clarke, who heads Canada's delegation at the conference, says Canada is not opposed to adding more money.

Canada's \$25,000 US annual cash contribution would go to \$47,000 if

the budget is approved as requested.

Said one of the delegates to the conference: "The reality is stark when you look at the money. Wildlife has a very low priority."

A Message from the Minister of Hospitals and Medical Care about Eye Examinations

Dear Albertans:

In May you received a pamphlet in the mail which outlined changes that would be made to Alberta Health Care coverage effective August 1, 1987. One of these changes involved removing the coverage for a standard eye examination except for senior citizens and their dependents; widows and widowers receiving the Alberta Widow's Pension and their dependents; and children 18 years of age and younger. The fee paid by Alberta Health Care to optometrists for providing standard eye examinations to people in these groups increased from \$24.85 to \$31.75. Optometrists were asked to agree to accept this amount as payment in full for eye examinations for seniors and children. We felt that this amount was fair, and in fact, optometrists were the only professional group to receive an increase from Alberta Health Care when the changes were announced. It should be noted that ophthalmologists, who have significantly greater training than optometrists, have accepted the \$31.75 as full payment for standard eye examinations for children and seniors.

In late June we wrote to all optometrists in Alberta and asked them to agree to not extra bill seniors and children above the new increased fee schedule of \$31.75. As of this date only a few optometrists have agreed to end extra billing; we think it would be very unfair to ask seniors and children to pay extra.

Because we have no agreement with optometrists, we are going to ask you to take the following steps if you are in the group covered by Alberta Health Care (seniors and children).

First determine if your optometrist has agreed not to extra bill above the new \$31.75 fee. If this is the case, the

optometrist will bill Alberta Health Care directly for your standard eye examination.

If your optometrist has not agreed to end extra billing, then you will be required to submit the bill directly to Alberta Health Care at one of the addresses listed below. Alberta Health Care will reimburse you for the cost of an eye examination to a maximum of \$31.75, and then you can pay your optometrist.

We feel it is very important that seniors and children be protected from paying extra for this service. Because of this, we will continue efforts to have the optometrists end extra billing and direct bill Alberta Health Care for you. I hope that the situation with the optometrists can be resolved quickly and with as little inconvenience to you as possible.

Thank you for your co-operation. Yours truly,

Marv Moore

Marvin E. Moore
Minister of Hospitals and Medical Care

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Learning Opportunities for Rural Women

Vancouver Island Indians End Education Transfer Agreement

by Sid Dunston

Indians of southern Vancouver Island have taken what they believe to be the first step in a plan to re-establish traditional native law and government.

The First Nations of South Vancouver Island Tribal Council education committee recently decided to end the federal/provincial master tuition agreement under which federal funds are transferred to B.C. for education.

The council was to make its decision known

to Indian Affairs minister Bill McKnight in late June. Without the council's endorsement, the transfer agreement no longer is valid, according to a council spokesman.

The decision may very well be the opening move in an effort by the 7,000-member tribal council to gain a greater foothold on traditional law and self-government.

The tribal council believed there was little reason to continue the program when much of the money could not be accounted for. About

\$4,000 is paid by the federal government to the province for each of the approximately 2,000 council children attending public schools. However, the council felt they did not have enough say in where the dollars were spent.

The tribal council saw no purpose in dumping millions of dollars into the system if the province cannot account for the money.

The council is prepared to pull their children out of public schools

if the situation does not change as a result of the group's recent decision.

The council is seeking some measure of involvement in curriculum development, and in the selection of teachers. To avoid any disruptions in their children's education, the council is hopeful discussions with the federal government can begin immediately.

A more efficient way of allocating the funds would be to give it to individual tribes or to the council, a spokesman said.

For those of you interested in new learning experiences, the Women's Studies Outreach Project (Athabasca) has developed ten learning packages on the following topics:

1. Employment Law
2. Coping with Stress
3. Family Law
4. Self-Esteem
5. Body Image
6. Assertiveness
7. Dealing with Violence Against Women
8. Entering/Re-entering the Workforce
9. Lobbying Skills
10. Farm Women - An Uncertain Future

These packages consist of an audio tape and print material. They were developed for individuals or small groups to use in a workshop format, taking approxi-

mately 1½-2 hours to complete, depending on the length of discussions. We have also compiled a Speakers' Bureau which is available free of charge. This booklet is a listing of names of women who are willing to travel to rural Alberta communities to give presentations and workshops on topics of interest to women. This is an excellent resource for community groups.

To receive one or all of the packages or copies of the Speakers' Bureau, please write to: Florence Ellis, Project Co-ordinator, Women's Studies Outreach Project, Box 10,000, Athabasca, Alta. T0G 2R0.

This project is funded by the Secretary of State Department, Women's Programs.



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